WORLD CALL

Nursery Playground, Jarvis Christian College, Hawkins, Texas

RIL, 1946

PRICE 15 CENTS

World Call

VOLUME XXVIII APRIL, 1946 No. 4

Contents

Editorials ____ 5
America and the World's Needs ____ 6

Articles

The Land That Time Forgot, *by James A. Crain* ____ 7
Is the Kingdom of God Realizable? *by G. Bromley Oxnam* ____ 9
Planned Church Growth in India, *by Donald A. McGavran* ____ 10
Building for Christian Citizenship, *by Louise Lomax* ____ 13
Holy Week in Germany, 1945, *by Edward L. R. Elson* ____ 15
Principles for Home Missions ____ 17
A Layman Looks at the Church, *by A. C. Ragsdale* 18
On the Road to Justice for All, *by J. Edward Moseley* ____ 20
Czechoslovakia—7 Years After Munich, *by Robert Root* ____ 21
At Work in a Veterans' Home, *by Charles S. Van Winkle* ____ 23
When Mercy Seasons Justice, *by John L. Davis* ____ 26
Two Festivals of Freedom, *by William C. Kernan* ____ 39

News of the World

Global Highlights ____ 2
Social Trends, *by James A. Crain* ____ 16
Federal Council Meets at Columbus ____ 24
In the Land of the "Aussies," *by Herman Reynolds* ____ 27
Return to Damoh, *by Donald Rice* ____ 28
T. B. Frost, a Pioneer ____ 28
Hands Across the Sea, *by Lula Conover* ____ 29
News Notes, Committee on War Services ____ 29
Classroom and Campus, *Edited by John L. Davis* ____ 30
World Call News Page ____ 32
Echoes From Everywhere ____ 36
In Memoriam ____ 37
Impromptu Preaching on Luzon, *by Willard A. Guy* ____ 38
Disciples at Columbus ____ 38
"We're Happy To Be Here," *by Walter D. Cardwell* ____ 40
Alcohol, Science and Society, *by Seward Hiltner* ____ 42
Building the World Church at the Home Base, *by Paul G. Macy* ____ 43
Books Received ____ 45
World Wide Bible Fellowship Formed ____ 47

Departments

Book Chat, *by C. E. Lemmon* ____ 19
Women and World Highways ____ 33
For Adult Missionary Groups ____ 34
Youth and Missions ____ 35
Missionary Worship Service ____ 36
Hidden Answers ____ 37
Unified Promotion Receipts ____ 48

Circulation Corner

Attention, Subscribers!

IN THIS Circulation Corner this month you will read about the increase in subscriptions to WORLD CALL. We are all happy that more and more of our church folk are reading this magazine. But the increase also throws a heavy load on those who enter renewals and new subscriptions. Often expiration notices are sent out before renewals can be handled. From one secular publishing company we quote the following request: "Please allow 4 to 8 weeks for first magazines to arrive." One big problem our staff has had to face has been the vast number of changes in addressograph plates due to the steady stream of migration of our subscribers. Perhaps the American people have never changed residence quite as fast as during this last war and the present period of readjustment.

World Call Grows

January 1946 the subscriptions to WORLD CALL reached an all-time-high, 66,546. This is 8,330 more than one year before, January 1945. It is also interesting to see how these subscriptions stood by states. The first six were: (1) Texas 6,032, (2) Indiana 5,760, (3) Missouri 5,133, (4) Kentucky 4,298, (5) Illinois 4,148, and (6) South California 4,127. Those with subscriptions over 3,000 were Ohio and Kansas; and over 2,000, Oklahoma, Iowa, Washington and Virginia. This analysis shows not only the good work of WORLD CALL Secretaries, but it shows also where the strength of the brotherhood lies.

State World Call Secretary

Mrs. Leroy F. Carter from Mineral Wells, Texas, has succeeded Mrs. S. H. Jenkins as State WORLD CALL Secretary. Mrs. Carter falls heir to the largest WORLD CALL subscription list of any state, according to our January report. From remarks in her letters she intends to carry the work forward. We extend our best wishes to Mrs. Carter in her new undertaking.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.)

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman; John H. Booth, J. Eric Carlson, James A. Crain, John L. Davis, Doyle Mullen, Virgil A. Sly, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.

Eleven subscriptions sent at one time—$10.00.

Published monthly, September to June, Bi-monthly, July-August at 2700 Pine Blvd., St. Louis 3, Missouri. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879, authorized December 31, 1925. Acceptance for mailing at special rate of postage provided for in Paragraph 3, Section 525 P. L. & R., Act of February 28, 1925, authorized December 30, 1925.

Copyright, 1946, by The United Christian Missionary Society.

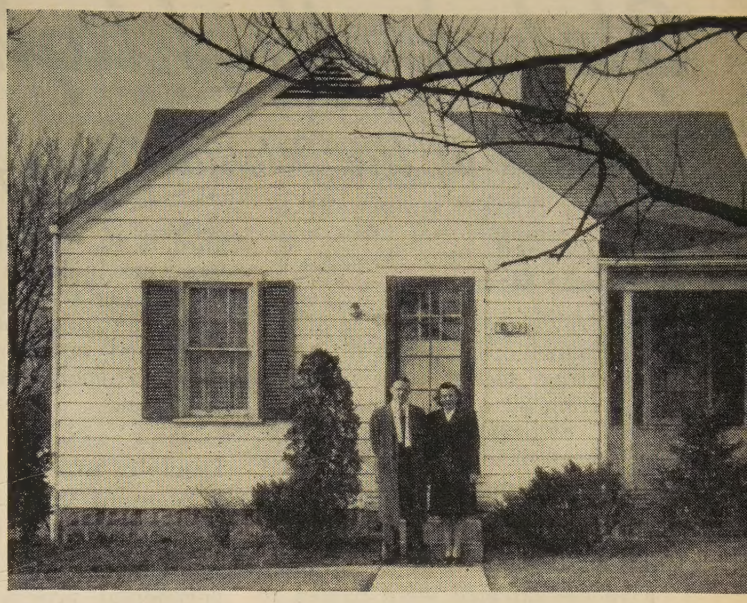
Publication Office, 2700 Pine Blvd., St. Louis 3, Missouri

Editorial and Executive Office, 222 S. Downey Avenue, Indianapolis 7, Indiana

All communications for the Editor should be addressed to 222 S. Downey Avenue, Indianapolis 7, Indiana.

Notices concerning change of address should be mailed to WORLD CALL, 222 S. Downey Avenue, Indianapolis 7, Ind.

Pastor and Mrs. Edgar C. Yates Enjoy Their New Home Made Possible By Church Extension Loan



Christian Church Parsonage, Greenfield, Ohio

Make Your Pastor More Efficient and Happy

HOW?—By buying him a home in which to live.

WHY?—Several Reasons—

1. Moving from one rented house to another worries the preacher, disturbs his ministry and confuses the church. For an effective ministry he should live in a home owned by the church, whose location is known by all in the community.
2. Rent receipts benefit neither preacher nor church. Monthly payments toward the purchase of a parsonage build up an equity for the church, and rapidly, too, since in most states no taxes are required.
3. A parsonage brings not only comfort to the minister and his family, but self-respect to the congregation.

WHEN?—Now—by securing a loan from the Board of Church Extension at 4 per cent interest and on easy payment terms.

MANSE

I never see a maple tree
Or majestic elm, perchance,
Without a happy memory
Of a very lovely manse.

—Mayme Garner Miller.

BOARD OF CHURCH EXTENSION

Missions Bldg.

Indianapolis 7, Indiana

Global Highlights

News of the World Through the Eyes of the Church

World Council Committee Meets

The Provisional Committee of the World Council of Churches of Christ, representing nearly 100 religious bodies from 32 nations, meeting in Geneva, Switzerland, during February, agreed to call the assembly —which will establish the Council on a permanent basis—to meet in Denmark or Holland during the summer of 1948.

Five co-chairmen were named to succeed the late Archbishop of Canterbury, Dr. William Temple, as the single chairman of the Council. The new chairmen are: Dr. Marc Boegner of France; Dr. Geoffrey Francis Fisher, Archbishop of Canterbury; Dr. S. Germanos, Archbishop of the Eastern Orthodox Church; Archbishop Erling Eidem of Sweden, and Dr. John R. Mott of New York.

Bishop Theophil Wurm, president of the Council of the German Evangelical Church, was sponsored by Frenchmen and Englishmen and elected a member of the Provisional Committee. Bishop Elwind Berggrav of Norway, also was named to the committee.

The committee approved significant statements for the world church regarding the distress in Europe and Asia, the transfer of displaced peoples, anti-Semitism, and atomic energy. These and other reports of the Geneva meetings will be published in the May WORLD CALL.

Society Approves Unity in China

The principle of setting up a common board of policy in China to represent all Protestant bodies for concerted cooperative action has been unanimously approved by trustees of The United Christian Missionary Society. Support was also pledged to those groups on the field if such a board is formed.

The China Committee of the Foreign Missions Conference of North America is asking all of its constituent boards at work in China to endorse this principle.

The trustees also approved actions of the Japan Committee of the Committee on East Asia with regard to the resumption of missionary work in Japan on a cooperative basis. The trustees have urged the American government to lift restrictions and make possible the shipment of goods and other supplies to Japan.

Disciples to Aid Settlement Work

Flanner House, social settlement in Indianapolis, is to develop an experimental program of interracial and interdenominational community organization training. Trustees of The United Christian Missionary Society have approved the program for Disciples of Christ.

Selected young ministers, educational directors, social workers, and missionary candidates would live for a year in a cooperative house at the settlement to do guided study and work. Disciples expect to provide five of 15 annual fellowships, worth $750 to $1,000 each. The awards would be available only to those young persons who have completed their basic graduate education.

Miss Louise Lomax Added to Staff

Miss Louise Lomax, of San Antonio, Tex., has accepted the call to become National World Call Secretary. She has an article on Jarvis Christian College appearing in this issue of WORLD CALL on page 13.

Miss Lomax

She will begin her duties on May 1 and will succeed Miss Jessie M. Trout who resigned Jan. 1 to become executive secretary of the United Society's department of missionary organizations.

Since 1943 Miss Lomax has been publicity director for the San Antonio Community Chest and Council. After graduating from Cotner College in 1931 she taught school and worked 12 years as a Y.W.C.A. secretary, in social group work and publicity. She did graduate work at the Universities of Nebraska and Southern California, and in addition has studied at the American Academy of Dramatic Arts, New York City, and at the University of Texas.

Miss Lomax is the daughter of Mr. and Mrs. Hugh L. Lomax. He was formerly a field representative of Cotner College and later pastor of Bethany Christian Church, Lincoln, Neb.

Cotner College Begins Again

Cotner College, which suspended its educational program in June, 1933, is preparing to open again next autumn with a Department of Ministerial Training.

P. R. Stevens, pastor of Capitol Hill Church of Christ, Des Moines, Ia., goes to Lincoln, Neb., Apr. 1, to become president of the reorganized institution, J. W. Lanning, chairman of the Cotner board, has announced.

The 1945 Nebraska Convention of Disciples endorsed such a program and authorized its governing board to advance monies from its trust fund to purchase property, and hold it in trust for Cotner.

The Nebraska Christian Missionary Society has acquired property for the college at 3513 Holdrege, opposite the College of Agriculture of the University of Nebraska. It is expected that courses offered by Cotner will meet standardization requirements for accreditation.

Our Cover

The cause of home missions, featured in the April number of WORLD CALL, is depicted on the cover by the intriguing scene from the nursery playground of Jarvis Christian College at Hawkins, Tex. The picture was taken by Miss Louise Lomax, the new National World Call Secretary, during a recent trip that she made to the Jarvis campus. The quality of this picture suggests that readers of the magazine may continue to profit from Miss Lomax's hobby of photography.

M. C. I. Joins in Health Drive

Mexican Christian Institute, San Antonio, Tex., has joined an intensive drive to combat major health problems in its area, E. G. Luna, director has announced. A district health council was formed in January from the health committee of M. C. I.

Jesse R. Ybarra has returned to direct boys' work at Mexican Christian Institute after three years in the armed forces. He is showing Esteban Escal, left, and Manuel Selais how to play soccer football.

"A number of health problems in this crowded area are community problems which cannot be met without the full cooperation of all persons living there," declared Mr. Luna. "This is where the district health council intends to function," he said.

The council recruits housewives for neighborhood house-to-house visiting. One such campaign was conducted Feb. 18 to Mar. 25. Such visitors pass along health information, report on need of screens or home appliances, etc. The program is to be carried on for five years. The public schools and housing authority also cooperate in this project.

Convention Changed To Columbus, Ohio

The 1946 International Convention of Disciples of Christ will be held Aug. 6-11 at Memorial Hall, Columbus, Ohio, instead of Oakland, California, as was announced in the January WORLD CALL.

Tentative arrangements had been made to hold the convention in Oakland, but the plans were changed after convention attendants expressed an overwhelming desire for the first postwar assembly in the Midwest. The change was voted at a meeting in St. Louis, Feb. 21, of the administrative committee of the International Convention and agency representatives.

Among the important matters on the program of the 1946 convention are the launching of the proposed forward movement of Disciples of Christ, the election of a new president for The United Christian Missionary Society, and the beginning of the convention secretaryship on a full-time basis for the first time in history. The program committee has already held several meetings and is developing a significant program of widespread appeal.

World Order Group Meets

The Commission on World Order of Disciples of Christ, at its meeting Feb. 20, in Indianapolis, agreed that the time has come to form world order committees in local churches.

The new study film, "Now—the Peace," was approved for use with local groups. The commission voted to request the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America to assume responsibility for the continual production of graphic pamphlets and other educational materials on world order for use in all Protestant churches.

The commission spent much of its session in deliberation of the threat to world peace heralded daily by the difficulties between the United States and the Soviet Union.

Negro Ministers' Institutes Held

The Division of Home Missions of the United Society, in cooperation with the National Christian Missionary Convention, has conducted a series of in-training institutes for Negro pastors of Disciples of Christ during recent weeks.

Sessions were held at Dallas, Tex., Kansas City, Mo.; Louisville, Ky., Goldsboro, N. C., and Baltimore, Md. The last one is to be at Edwards, Miss., Apr. 9-12. The Society's department of church development and evangelism paid travel expenses one way.

Atomic Scientists, Churchmen Meet

Midwestern religious leaders and scientists, meeting in Chicago, Feb. 5-7, resolved to establish a committee of six churchmen equally divided between Protestants, Catholics and Jews, and six scientists. The committee is to affiliate with the National Committee on Atomic Information "to consider areas of common interest."

It was further resolved that "this body undertake to educate the churches and the public on the necessity for world control of atomic energy, the necessity for implementing the work of the UNO looking forward to the eventual emergence of a world government, and for the support of the McMahon Bill (S. 1717) now before Congress."

Missionary Council in Geneva

—RNS Photo.

Conrad Hoffman, director of the International Mission to the Jews (standing at right), addresses a session of the International Missionary Council in Geneva, Switzerland, in February. At Mr. Hoffman's left, holding his head in his hand, is Dr. G. Baez-Camargo, president of the National Evangelical Council of Mexico.

The religious leaders named to the committee are: Rabbi Jerome P. Folkman, Grand Rapids, Mich.; Rabbi Jacob J. Weinstein, Chicago; Dr. Charles O'Neil, Chicago; Dr. Leo R. Ward, C.S.C., Notre Dame, Ind.; Dean Charles W. Gilkey, Chicago; Dr. Benard Iddings Bell, Chicago. Alternates are: Rabbi Ralph Simon, Chicago; Dr. George Gibson, Chicago; Dr. Ernest F. Tittle, Evanston, Ill.

Atomic scientists who will serve on the committee are: Warren C. Johnson, Kenneth S. Cole, Robert J. Moon, John E. Rose, Katherine Way, and Louis Wirth.

New Publishing Group Formed

A Cooperative Publishing Association, composed of publishing houses which are members of the International Council of Religious Education, was established at Columbus, Ohio, during the annual February meetings. C. D. Pantle, St. Louis, Mo., general manager of the Christian Board of Publication, was elected temporary Chairman of the new organization.

C. D. Pantle

Purpose of the new organization is "to provide for the publication of texts for weekday church schools, vacation church schools, leadership education, adult electives, summer conference courses" and other publications.

At the 38th annual meeting of the International Association of Daily Vacation Bible Schools, held at the same time, Miss Florence P. Carmichael, St. Louis, Mo., was elected a director.

Disciples of Christ named officers for 1946 of the 17 Advisory Sections were: Chairmen—Glenn McRae, Editors' Section; I. O. Royse, Lay Section; C. D. Pantle, Publishers' Section; Clay W. Longman, State and Regional Executives' Section. In addition, the following were named sectional vice-chairmen: J. D. Montgomery, Adult Section; Miss Mabel Niedermeyer, Children's Section; and Ernest M. Ligon, Research Section.

Seattle Student Named Delegate

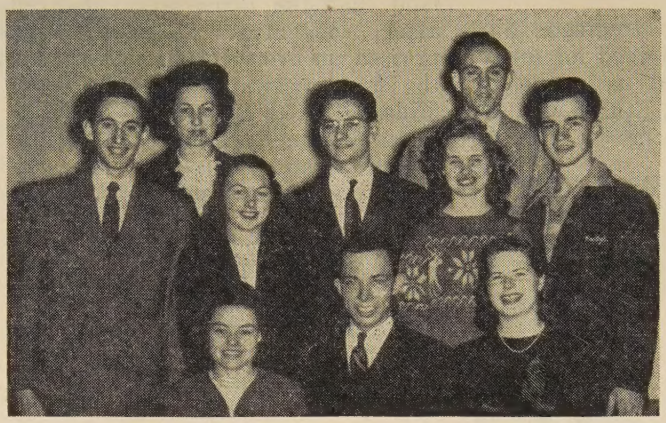
Miss Adelle Ringstrom, freshman at the University of Washington and associate president of the Christian Youth Fellowship, has been named one of 15 American delegates of the United Student Christian Council for its world meeting Aug. 9-20 at Geneva, Switzerland. The announcement was made in Indianapolis by John E. McCaw, national student work director of the United Society.

The Student Council is the Student Volunteer Movement of the United States and represents Protestant bodies, the Y.M.C.A., the Y.W.C.A., and the Inter-Seminary Union.

Miss Ringstrom is a nursing major and a member of the University Christian Church, Seattle. She is scheduled to be the next president of the C.Y.F.

The meeting in Geneva which Miss Ringstrom will attend, representing the whole United Student Christian Council, is the general committee meeting of the World's Student Christian Federation.

C. Y. F. Executive Committee



The executive committee of the International Christian Youth Fellowship Commission met in Indianapolis early in March. Shown in the picture, left to right, front row, are: Ruth Campbell, Toronto, Ont., Canada, secretary; James Farrar, Fort Worth, Tex., president, and Adelle Ringstrom, Seattle, Wash., associate president. The others shown, left to right, are: Robert Lemon, Chicago; Wilma Jean Meyers, Denver; Virginia Minck, Akron, Ohio; William Howland, Enid, Okla.; Beverly Sutherland, Salem, Ill.; James Spainhower, Marysville, Mo., and Carlyle Yates, Enid, Okla.

CYF Committee O.K.'s Caravan

The executive committee of the International Christian Youth Fellowship Commission met at Downey Avenue Christian Church, Indianapolis, Mar. 1-4, and planned CYF program and activity. James Farrar, Fort Worth, Tex., presided. The youth directors of Disciples of Christ joined in the deliberations.

The poster for the theme, "Lord, We Are Able," by Alfred Cacino, Baltimore, Md., was approved. Hearty endorsement was given to the new summer youth program to be called "CYF Caravans" and to be launched on an experimental basis next summer in Iowa, Missouri, Illinois and Wisconsin. The group decided to be represented in political action seminars in Washington and New York City.

Four of the young people will attend the administrative committee meeting of the United Christian Youth Movement, at Lake Geneva, Wis., on June 24-28, with Harvey Lord, a Disciple, presiding. The four are: Miss Wilma Jean Meyers, Denver, Colo.; Miss Beverly Sutherland, Salem, Ill.; Donn Ramsdell, Columbus, Ohio, and Mr. Farrar.

The next meeting of the International CYF Commission was set for July 2 to 5 at Bethany Hills, near Nashville, Tenn.

Things to Come

April

Apr. 15-19. Easter Week of Prayer.
Apr. 21. Easter.
Apr. 23, 24. National Conference of Church Leaders, seventh annual meeting, Lincoln University, Pa.
Apr. 23-25. Lyman Beecher Lectures, Yale Divinity School, New Haven, Conn.
Apr. 24-26. Associated Church Press, Wardman Park Hotel, Washington, D. C.
Apr. 27-29. United Stewardship Council, Columbus, Ohio.
Apr. 30-May 1. The United Christian Missionary Society, Board of Trustees, Indianapolis.

May

May 3. May Fellowship Luncheons.
May 5-12. Christian Family Week.
May 6-8. Colorado Convention, Disciples of Christ, Pueblo.
May 7-9. Louisiana Convention, Disciples of Christ, Lake Charles.
May 7-9. Missouri Convention, Disciples of Christ, Jefferson City.
May 8-12. North American Christian Convention, Cadle Tabernacle, Indianapolis, Ind.
May 12. Festival of the Christian Home.
May 13-16. Oklahoma Convention, Disciples of Christ, Sapulpa.
May 14-16. Florida Convention, Disciples of Christ, St. Petersburg.
May 14-16. New York-New Jersey Convention, Disciples of Christ, Rochester.
May 20-22. Indiana Convention, Disciples of Christ, Central Christian Church, Terre Haute.
May 21-23. Capital Area Convention, Disciples of Christ, National City Christian Church, Washington, D. C.
May 21-23. Kentucky Convention, Disciples of Christ, Middlesboro.
May 21-26. Northern Baptist Convention, Grand Rapids, Mich.
May 26. Rural Life Sunday.
May 26. Pentecost (Christian Unity) Sunday.
May 27-29. Ohio Convention, Disciples of Christ, Jackson.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* J. Edward Moseley, *Editorial Associate*

Contributing Editors

C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

VOLUME XXVIII APRIL, 1946 NUMBER 4

Changes for Good in Japan

ON MARCH 6 the cabinet of Japan made public the first draft of that country's new constitution. The document opens the way for widespread changes in the manner in which Japan is governed, and all such changes are in the interest of democracy and peace. It is noteworthy that the draft meets not only with the approval of General Douglas MacArthur, but that it also has received from Japanese leaders of almost all parties such commendation as to insure its adoption with only minor changes.

Here are some of the things accomplished through the new constitution:

It provides a sweeping bill of rights. This section states that "the right to own property shall be inviolable, but property rights shall be defined by law in conformity with the public welfare."

It states that the will of the people is sovereign and reduces the Emperor to a merely nominal position in the affairs of state.

It enfranchises women, an act which, in the opinion of many, will strengthen greatly the body of public opinion concerned with peace and welfare.

It provides for the election rather than the appointment of local officials.

It divorces the courts from politics and provides an opportunity every ten years for the recalling of judges.

It reduces greatly the number of members of the House of Peers and makes it a House of Councillors, with the further stipulation that its veto power may be overridden by the lower house.

It renounces war as an instrument of national policy. Such renunciation with other far-going changes will, we believe, effectively wipe out the predominant influence of the military which has worked the ruination of Japan in our own time.

Quite properly, in our opinion, Takao Saito, leader of the Progressive Party, in endorsing the constitution, pointed out that "actual renunciation of war is unfair unless there is a 'guarantee' that the Japanese will never be menaced by a foreign nation." Few can dispute Mr. Saito's further statement that it is thus "desirable that similar provisions be inserted in the constitutions of other countries."

New Policy in Church Aid

THE announcement by the Board of Church Extension of its establishing of a special fund of a million dollars for grants of aid to mission churches in strategic areas (See March WORLD CALL) sets in operation a new policy in the work of church extension and home missions among Disciples of Christ. This is an event of more than passing interest to the churches and to home missions.

During the past sixty-one years the Board of Church Extension has built up a church loan fund of over three million dollars. As a matter of fact, it has already accumulated an amount of $133,000 as a part of what it calls "the fourth million."

Money from interest earnings of the new fund will be granted to particularly needy and *needed* churches without interest and with the expectation that when these churches can do so they will of their own accord pay the principal amounts back into the fund so that additional grants may be made to other churches.

Naturally, grants from the earnings of "the fourth million" will be made only after thorough investigation and where conditions seem most favorable for the establishing of vigorous congregations, alert to the needs and opportunities of their communities. It may be taken for granted that a major consideration in making such grants will be the larger concerns of the Christian faith which transcend the interests of a single communion. Such a fund so administered can do unmeasured good. Church Extension's experience justifies the faith that the "fourth million" will add luster to its honorable record.

Hope in an Atomic Age?

THERE is no secret of the atomic bomb. If we act as though there were, we shall be in the gravest danger; for we shall think we are protected by a secret, when, as a matter of fact, other nations can make atomic bombs in a very short time."

So writes President Robert M. Hutchins in the *Bulletin of the Atomic Scientists of Chicago.* The conclusion of Dr. Hutchins as to the way out is one with which we agree without reserve—

"We must . . . work and plan for a world government and a world state, which offer the real hope of saving civilization in the atomic age."

America and the World's Needs

Editorial Correspondence from the Special Meeting of the Federal Council

POINTING out that America is a nation where nourishing food is present in abundance while much of the rest of the world goes hungry, the 500 delegates to the special meeting of the Federal Council of Churches at Columbus on March 7 voted full approval of the President's proposal to meet the crisis by international and national action and by voluntary rationing on the part of American people. Accepting the findings of the section on Foreign Relief, the Council instructed its officers to take "all steps necessary" to bring to the churches of the country the President's challenge.

Wisely, we believe, the Council recognized that the crisis in Europe and Asia is one which calls for governments acting singly and in cooperation. At the same time there was no tendency to throw the entire responsibility on the government. The responsibilities of the churches were seen to include both material aid and the equally important service of restoring the life and work of the churches. Churches and church people will, of course, want to give money for such essential items as medical supplies, supplementary foods such as dried milk, and piece goods when obtainable. They will also, as has been clearly demonstrated, want to make from their homes gifts of bedding, shoes, clothing and other essentials which the people of some of the stricken countries have not been able to obtain for four or five years and which are not now obtainable in their markets. In addition, the people of the churches of America will want especially to aid the churches of Europe and Asia through services which only they can render. Such services are set forth in the following paragraph from the Columbus report:

"The life of the churches of Europe and Asia has been disrupted and impoverished. The resumption of creative Christian service in their communities is essential. They are eager to engage in the preaching of the gospel to many who have seen its evidences during the war but do not fully understand its source and its meaning. They seek assistance in the training of a new and younger leadership, in supplying the urgently needed Bibles, in the provision of stimulating and life-giving literature, in temporary repairs for their church and service buildings, in financial support of pastors and workers, in strengthening youth movements which will insure a Christian stamp upon their training and preparation for life."

A special section of the Foreign Relief report at Columbus dealt with the "desperate plight of the millions of uprooted peoples, homeless, hopeless victims of war." Governments and the UNO were called upon to adopt constructive measures for the solving of the problems of this pathetic group.

Still another part of the Foreign Relief statement called for the establishment of a Christian university in Japan as an "investment in Christian faith." We concur in the judgment that to give to the American people an opportunity to provide funds for such an institution would "express our sense of Christian fellowship and our confidence in Japanese Christian scholarship to do its part in directing scientific achievement to the welfare of mankind, and in laying the foundations in knowledge and character essential for a lasting peace."

It was pointed out at Columbus that the present programs of Protestant church bodies for raising approximately $125,000,000 for foreign relief and reconstruction are inadequate. The appeal to increase the goals of these postwar funds to $175,000,000 is, we believe, justified both by the needs of the world and the resources of the churches of America.

Specific approval was given by the Federal Council to the special appeal that during the Lenten period Christians be urged to contribute to their church's postwar funds above any regular gifts they plan to make, either

1. the equivalent of one meal a week, or
2. the saving of some customary expenditure, or
3. something from their savings account which would constitute a truly sacrificial gift.

Appeal to the Churches

HEARTBREAK is the portion of humanity today. Hordes of uncared for little children drift across Europe and Asia. Homeless wanderers, broken families robbed of every earthly possession, still struggle blindly to find some ray of hope. The aftermath of war, added to the bitter hate and greed which gave it birth, has overwhelmed mankind with woe unspeakable.

It is human greed and human ignorance which keep the larder bare for hundreds of millions. The fellowship of starvation can but prepare the way for anarchy and desolation more terrible than war itself. When countless homes are blasted and destroyed, then bitterness eats corrosively at the protective walls of brotherhood. In the spiritual vacuum left by war fresh wars of hate boil up to engulf new victims. Thus hope becomes as deep a need as bread.

The rebuilding of life and hope in Europe and Asia, and Africa calls not alone for material gifts of food and clothes and for the physical reconstruction of church institutions. It awaits as well such resurgence of the life of the spirit as will cause the churches to bring to bear upon the problems and issues of our time the penetrating insights of the Christian gospel. To help bring this to pass is to share in Christian reconstruction.

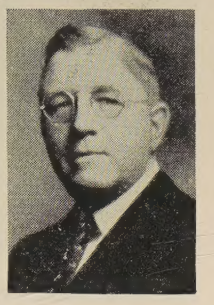
To a bruised and beaten world the church must show Christ's mercy and his love. We cannot be the means of shortening his arm when the cure of human ills awaits the healing of his touch. Every branch of the Christian church must call its members to faith and sacrifice. We must lay open our inmost hearts to the accents of Christ's words—"Inasmuch as ye have done it unto these least, ye have done it unto me."

Shall Christ go unfed and unheeded in the bleakness of unbridled fear and need? What is that in thy hand? GIVE, O Church of Christ!

—From Report on Foreign Relief at special meeting of Federal Council of Churches, March 7, 1946.

The Land That Time Forgot

By JAMES A. CRAIN*



James A. Crain

THE Southern Appalachian region, extending from north Georgia through western North Carolina, middle and east Tennessee, the western section of Virginia and West Virginia and eastern Kentucky, is a land that time forgot. While America was pushing its frontiers westward, opening up rich new farm lands, discovering fabulous natural resources, building cities and laying the foundations of the world's greatest agricultural and industrial empire, this area, except for a few spots, was passed by.

In the whole region there is only one city of as much as 100,000 population—Knoxville, Tennessee—and only three with as many as 50,000 inhabitants. It is the region of Blue Ridge, Great Smoky and Cumberland mountains. It is sparsely settled, roads are few and only main highways are paved. In some of the more remote sections, roads occasionally take to creek beds. Industries other than coal mining are few, though small sawmills will be found where remnants of timber remain. In the towns and on principal highways modern homes are beginning to appear, but in the main people still live in cabins. In the early years of the present century lumbering brought a degree of prosperity to timberland owners, but that day has largely passed and the people have relapsed into the meager economy of mountain farming.

In the Southern Appalachian region America has a legacy from a bitter social and economic struggle that took place on the south Atlantic seaboard during Colonial days and which came to a head in Bacon's Rebellion in 1676. Clifford Dowdey, in *Gamble's Hundred,* has pictured the struggle that went on in Tidewater, Virginia, between the wealthy plantation owners and the small landholders, free artisans and indentured servants in the first hundred years of Virginia history. "On the one hand," says a review of the novel, "were the big landowners, aristocratic, wealthy, with their English mannerisms, their beautiful wives, and the slaves who built the foundations of their economic empire. Against them were the small planters who were being crowded to the wall, whose tobacco was burned, confiscated or sold at outrageous prices—free Americans but in their way almost as driven and desperate as our Dust Bowl farmers of today."

Nor was this struggle confined to Tidewater Virginia. It went on all along the South Atlantic seaboard, from the tobacco lands of Virginia to the cotton plantations of South Carolina and coastal Georgia. The wealthy plantation owners won and the foundations were laid for the ante-bellum prosperity of the South built on tobacco, cotton and slaves. Meanwhile, the defeated small landowners, artisans and freed indentured servants moved westward to the foothills of the Blue Ridges, the Appalachians, the Great Smokies and the Cumberlands. The sons and daughters of English pioneers who had dared to come empty-handed to a new world, put their pioneer heritage to good use in building their cabins, clearing small tracts of land, getting their living from hunting, fishing and farming their few acres.

While this was going on progress passed them by. Later frontiersmen pushed through the Cumberland Gap into central Kentucky and middle and western Tennessee. But the great highway of travel was down the Ohio River and up its tributaries. James Truslow Adams, in his *Epic of America,* says that in 1788 nearly a thousand boats, containing 18,000 men, women and children, carried settlers down the Ohio, and that by 1790 there were at least 170,000 settlers in the Western country. By 1820 there were two and a half million people—one-fourth of the nation's population—west of the mountain barriers. The rush to settle the vast area lying between the Alleghenies and the Mississippi was on.

The main streams of migration, except for the toilsome trail through the Cumberland Gap, passed above and below the mountains, leaving its people stranded. They were the first to be pushed out of the seaboard. They had located their small farms and cabin homes in the mountains before the Revolution and there they were content to stay. And there they remained a quiet backwater in the surging stream of a newly developing empire, with their eighteenth century customs, until a few years ago when the process of internal development finally reached them.

It was a novelist, John Fox, Jr., one-time student of Transylvania College, who introduced America to the mountaineers with his *Trail of the Lonesome Pine, A Mountain Europa,* and other stories. In the late nineteenth century home mission boards began to enter the region with schools and academies. In World War I the draft reached into the mountains and brought many a mountain boy out to make his first

A dependable mode of transportation in the Southern Highlands

*Dr. Crain is executive secretary of the department of social welfare of The United Christian Missionary Society.

contact with the rest of the nation. That conflict also gave the nation its greatest individual hero of the war, Sergeant Alvin C. York, of Jamestown, Tennessee. World War II not only brought the boys down out of the mountains, but it also brought their fathers, mothers and sisters to work in the war industries of Middletown, Dayton, Detroit, Akron, and many another city. Now that the war is over many of them are drifting back to face, after having known the prosperity of the cities, the hardships and deprivations of the mountains.

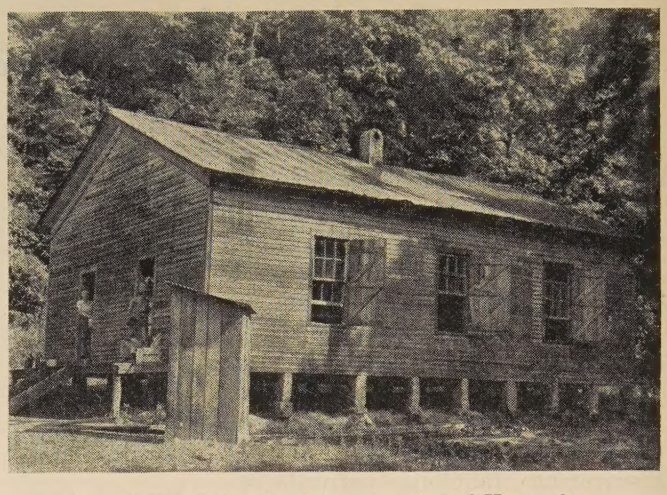
The basic problem of the mountain area is economic. The best of the timber was cut long ago. Wherever sizeable tracts remain they are owned by interests outside the mountains. The coal lands were long ago surveyed and bought up by the big coal operators. Farms are usually small and of low productive value.

In Wolfe County, Kentucky, for example, the average farm consists of twelve tillable acres. Much of the land is unfit either for farming or grazing. In Overton County, Tennessee, there is no Grade I land and less than 13,000 acres of Grade II land, which, according to Department of Agriculture standards, requires, from 75 to 125 acres to support a family of four.

The Tennessee Valley Authority, through its system of flood control, electrification and soil conservation, is making a beginning to better the economic conditions of the people. The states are awaking to the possibilities of the region as a summer playground and are bulding highways and establishing an excellent system of state parks and fishing grounds. In recent years industries have begun to move southward. These improvements may in time revolutionize the economic life of the highlands.

Closely allied to the economic problem is the question of health. A report published in *Mountain Life and Work* showed a per capita expenditure of $2.00 per annum for health services in a typical mountain county. In one Tennessee mountain county a dental survey showed eighty per cent of the elementary school children with defective teeth, and that only ten per cent had ever had any dental care. In the United States as a whole there is one doctor to every 700 people; but in 115 mountain counties the average was one doctor to each 2,000 population; in twenty counties the average was one doctor to each 3,000, and in certain isolated areas, one to 5,000. Wolfe County, Kentucky, with nearly 10,000 population, has only one doctor. At least fifty per cent of the doctors are located in the county seats.

School children of the Southern Highlands



A school building in the mountains of Kentucky

Deaths from pneumonia, tuberculosis and infantile diarrhea are twenty-five per cent higher than for the United States as a whole. Of 209 mountain counties, ninety have no hospital facilities whatever, and only forty counties have as many as ten hospital beds. In the chief urban centers near the mountains there is one hospital bed to every 140 persons; in the mountains there is one hospital bed to each 600 persons, with many counties having none whatever.

The educational situation is little better. The school census of forty-four Kentucky mountain counties in 1939-1940 showed 95,914 children of 14 to 18 years of age, with only 33,204 (34.6%) in high school. The assessed valuation of property per pupil varied from $286 in Wolfe County to $2,724 in Garrard County, compared to $10,307 per pupil in Woodford County in the heart of the Blue Grass Region. In October, 1945, the Committee for Kentucky issued a report on educational conditions in that state, prepared by Maurice F. Seay of the College of Education, University of Kentucky. This report shows that 130,000 (approximately one-fifth) of the children of school age are not enrolled in school; that only 412 out of each thousand of high school age are actually enrolled in high school; that in at least one county only 124 out of each 1,000 are so enrolled; that in one mountain county 0.4% of the high school enrollees graduate each year, as against 4.5% in the nation as a whole. In Kentucky the average length of the school term is 159 days, compared to 176 days in the nation as a whole,

(*Continued on page* 12.)

Is the Kingdom of God Realizable?

By G. BROMLEY OXNAM*

THE course of the century will be determined by the decisions of this decade. It can be a century of creative cooperation or a century of continuing conflict. Power must be brought under democratic control, and justice must be established. If possessors of power refuse to abide by the decisions of the people and fight to retain special privilege, the possibility of change by consent passes and the day of fratricidal conflict emerges. If, on the contrary, the necessity of controlling power based upon ownership is recognized, patriotic Americans can discover in peace the measures essential to justice. We must retain our liberty, use it to establish equality, and thus create the conditions requisite to fraternity.

Equality of consideration does not imply identity of treatment. It does insist upon equal opportunity for all. Equal rights for all include such basic rights as the right to be wellborn, the right to a home, the right to an education, the right to work. There is a universal obligation to work, and it must be accompanied by the opportunity for full employment. Men who scoff at the possibility of full employment and cry for the return of the conditions that led to the unemployment and panic of 1929 are the creators of revolution.

The sorry spectacle of idle machines, unemployed men, and unused materials present in one place at the same time does not make sense. There is intelligence enough in the United States to bring man, material and machine together. It is thus that the necessary, the useful, and the beautiful are produced. To argue that planning means serfdom is to make ourselves ridiculous. The American Telephone and Telegraph Company plans. The Ford Motor Company plans. The railroads have realized the same necessity and plan for the morrow. Are we to believe that planning is wise everywhere except in the commonwealth itself? Are the people incapable of reaching democratic decisions relative to fiscal policy, the development of natural resources, public health, and national defense? Democracy rests upon an informed and moral electorate.

So the forefathers planned an educational system. Our system of public education is a chief bulwark of freedom. We can plan the freedom. We must. Decision must be reached in the matter of objectives. If we believe man is of infinite worth, then we must plan a social order whose objective is the enrichment of personality. In the Tennessee Valley we may decide the answer of the public corporation is best, because it has enabled us to develop the total resources of a great river for the benefit of the people. It has not been a matter of a power corporation developing power for the profit of its owners, but of the people building dams, controlling floods, reforesting the hills, ending erosion, bringing cheap power to the poor man's home—in a word, lifting the life of all. So we use that answer there. In the overwhelming majority of enterprises we may find that free enterprise is best calculated to enrich personality, and we will use it. However, in the vast desert and mountain areas, the collective answer may prove best. Thus we use the means best calculated to reach the ideal. We are moving from competitive struggle to cooperative endeavor in the economic order.

Internationally, we march from selfish nationalism to a sensible internationalism. The nations of the world are assembled in London for the first session of the United Nations Organization. Sinister forces among us seek to divide the allies that won the war. This is to betray the American soldier who gave his life to destroy the totalitarian threat to freedom and to establish world law and order. It was at Munich that representatives of Britain and France put class interest before national interest. Men of fascist spirit are still willing to put class interest before world interest. They must be made impotent by an aroused citizenry that insists that the nations that won the war shall still remain allies in winning the peace. The security of the small nation is dependent today upon the agreement of the big. The decision of great nations in this period of transition must be in the interest of freeing every nation so that democratic forces may be released, and the decisions of the morrow shall be those of the peoples of the world. The United Nations Organization must be strengthened. The Assembly must turn to the solution of those problems upon which the control of power and the setting up of justice depend. We must be willing to make those changes in our conceptions of sovereignty necessary to a world of law and of order.

Beneath social change lies an inner demand of modern man. He seeks faith as blind men search for light. There is purpose in the universe, and moral law is written into the nature of things. The moral law must be obeyed if man is to realize his potentialities. Religion must make the nature of that law clear, and give to man the ideals for which he is ready to give himself. Thus man turns to revelation for his absolutes, and to research for the tools with which to rear the structure of his ideals. In Christ man finds the way, the truth, the life. In science he finds the means to walk in the way, to realize the truth, and to enrich the life. Ideals are meaningful for most men when beheld incarnate in other men. It was in Jesus that the ultimate became intimate, that perfection came alive in personality, that the eternal Word became flesh. The command "Follow Me" becomes, therefore, the most important summons of the century. The good society still awaits good men. Man still realizes himself in the complete gift of self to others.

*These excerpts are from an address by Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America, delivered at the recent annual meeting of the Protestant Council of New York City.

Planned Church Growth in India

By DONALD A. McGAVRAN*

D. A. McGavran

WE OF THE twentieth century have become accustomed to stories of the planned conquest of difficulties. The discoverer of streptomycin, the big post-penicillin advance, knew what kind of drug he wanted. He set out to get it. He encountered certain difficulties, some of them foreseen. He thought and fought his way around and over and through these difficulties. Similarly the discoverers of 1080, the new rat poison, knew what they wanted; they planned to get it. The story of how they achieved their ends, the difficulties they overcame makes fascinating reading.

In much the same way, looking at church growth from the human point of view, the missions maintained by the Christian churches around the world are going about the business of planting the church. They know what they want—a vigorous, thoroughly indigenous, spirit-filled church. They set out to get it. That is just the beginning. They encounter all kinds of difficulties which wage war against the establishment of a church of the vigorous, spirit-filled variety. How these research organizations and their scientists (missions and their missionaries) painstakingly work through innumerable experiments, meeting a dozen failures for every success, makes a fascinating story.

One short story in the epic of church growth in India concerns the India Mission of the American Churches of Christ. The aim was clear—the establishment of a vigorous, spirit-filled Indian church, growing and thriving in the midst of Indian society. To that end, the pioneers of the India Mission dedicated their lives. That end has been kept clearly in mind ever since by practically all the staff of the research organization. It has been a guiding star through each of the four different "churches" described in this article.

I

When the pioneers came to India in the 1880's and started their work in the Central Provinces there were no Christians here at all—no Christians and no congregations. The problem was to establish a church, an Indian church, made up of Indian people. The missionaries preached and taught and healed. They comprised a church. But they were foreigners. They, at best, spoke Hindi as foreigners always do. They lived in a different fashion from the people. One is always reminded of Lazarus shouting across the great gulf of Dives, when one thinks of a missionary trying to convey a spiritual message to people of an alien tongue and culture. There were a few converts—but very few. The Hindu religion, too, sensing that this religion of brotherhood was the antithesis of sanctified race prejudice, which is what the essence of Hinduism is, was highly critical and antagonistic to the new faith.

II

What with a few converts and some Indian Christian colleagues who were imported from other areas of India where the church had been established in previous generations, each mission station gradually came to have a church of a second sort. It was made up quite largely of the employees of the American mission. But it was—with the exception of the missionary himself—a brown church, and one which spoke the Hindi language quite well. The church was established; but because it was a church which lived on the mission compound, was made up of mission employees and of people imported from other areas, it still lacked contact with the people of the land.

For example, practically none of the non-Christians were relatives of the Christians. To put it vividly, Christian preachers could not walk into a dozen villages and kiss women (sisters, aunts, grandmothers of their own) with affection. They had no sisters, cousins, aunts or grandmothers in those villages to kiss. To everyone, they were outsiders. Furthermore, because they were employees, a certain amount of their religion was in some cases not heart religion, but was what their employers expected of them in way of behavior. And when employment ceased, that behavior ceased. Naturally such witness was discounted. This state of affairs distressed the missionaries, but it was better than no church at all, far better than that, so they carried on.

III

Then fifty years ago there came a great famine. Great numbers of children were dumped on the Mission. For years the principal energies of the India Mission were taken up by caring for these boys and girls, and out of them came a limited number of very fine men and women, and considerable numbers of ordinary people. These were thoroughly Christian, in the sense that they had never known any other religion except Christianity, and were tightly welded together by bonds of a common calamity, and a common education in from five to fifteen years of Christian training in carefully run orphanages.

The coming of these young men and women into the work strengthened it a great deal. It partly rectified the difficulty of an employee church, the difficulty of lack of connection with the people, and the problem of a small group of people living on the mission compound. There were just too many orphans to be employed in their entirety by the Mission, or to live on the mission compound. Then, too, while they were orphans, they did have relatives and in certain areas, particularly, they remained in contact with their relatives.

*Dr. Donald A. McGavran is a missionary to India under The United Christian Missionary Society.

It was a peculiar thing that the more educated and Christian a group of orphans became, the less grew the degree of contact with their heathen relatives. The areas in which ex-orphans retained a considerable degree of contact with their relatives were those areas where orphans were given a lesser degree of education. Those orphans who grew highly educated, cultured, Christian, were exactly the ones who grew so far away from their humble village relatives that they became ashamed of them, lost track of them, were foreigners to them, could not put up with the crudities and superstitions of the non-Christian uncles, aunts, cousins and in-laws. So that to a certain degree the research organization defeated its own ends by doing the very best it could for its orphans—it lifted them all right; but it lifted them clear out of contact with their relatives, and thus broke the channel through which chiefly the church grows.

Now while all this was going on, the missionaries were teaching and preaching Christ, and their Indian colleagues were bearing their witness to Christ, even though separated by great social gulfs from their near neighbors. As a result, here and there across our area people in small groups became Christians. A family, or two families, came into the church from this village or that village. Times of need brought in more families. This was because, to non-Christian minds, the great advantages of the Christian church appeared to be the miracles of Christ—extricating people from impossible situations.

A man who could not get justice anywhere else, had gotten it through the Christians! A woman whose ten children had died, got a living child after treatment in the Christian hospital! A leper was cared for tenderly in a leprosy home! Who on earth could do these impossible things except Christ? But when the family became Christian in that distant village, it continued to live there. In sickness and death and the thousand and one contacts of day-by-day living, it was the non-Christian neighbor who was close at hand. The preacher—an ex-orphan, or an Indian from some other part of India—came in now and then, it is true, but

Donald A. McGavran baptizing candidates at Takhatpur in the Bilaspur district of India

An Indian village night school, with the cheerful leader pictured second from left in the front

the day-by-day contact was with the non-Christian relatives and friends.

As a result there was extensive backsliding. Illiterate people could not seem to get enough Christianity in weekly meetings of worship to hold them through the storms. And pastors living in the central stations were out of contact with the real life of their people. With few exceptions the pastors did not like the life of the village.

They, who had been reared in a clean orphanage, did not like its dirt. They did not thrive on drinking the water of the village pond in which everyone washed all his clothes. The rough, coarse language of the villager was just what they did not want their children to hear. The lack of medical and educational facilities in the village appalled them. They might go out bravely enough, but when a child died suddenly with high fever, or cholera took a tenth of the people in the village in ten days, they just could not willingly stay on. They wanted to get back to living and working in some central station.

So a good many of the hopeful beginnings were lost. The people who came in were, by virtue of their illiteracy and a dead religious life, very rudimentary Christians. And the pastoral care they received by people of a different background was usually not enough to enable them to grow to maturity. The birth rate was high, but so was infant mortality. We lost practically all of these early groups.

IV

Then came the Growing Church Plan—with its deliberate move to put a pastor with every group of new Christians which numbered five families or more; and its deliberate attempt to take the ignorant villager and to give him enough Bible and enough prayer and enough training to turn him into a village pastor who would remain in close contact with his people, who would like to drink pond water, who loved the village smells, and was not too offended at the village rough talk. The Growing Church Plan aimed to conserve every one of the promising shoots of Christian growth. Its purpose was to pay attention to the new Christian, to put up with his follies, to adjust to his ideas of what is fitting, to learn his dialects, to worship in his language, to translate the Bible into his spoken language,

to understand and sympathize with his economic problems, and to educate his children.

Just at this point of the education of his children, the researchers ran across a snag. With the ex-orphanage boys and girls, who had learned to value education highly, a system of boarding school education had been developed which took the child into a boarding school, and required the parent to pay a reasonable fee (one half the per capita income a month) to the school for food.

The system worked beautifully with salaried people. But with peasant and laborer Christians who had no tradition of education and did not give a hoot for it, it was soon found that they did not want to send their children to boarding schools and the children much preferred the free, unfettered, and undisciplined life of the village streets and the wide open fields! And it was extremely difficult to determine the per capita income of a man who seldom saw any money, and more difficult to get him to contribute one half of that sum per month for the education of his boy! The church had to start near where it had begun with the orphanage boys and girls—full support in schools till a thirst for education had been established.

With this planned approach to the growing church problem, results became apparent. Groups which came in were conserved. The best of the ex-orphanage preachers took to village life with devotion—and a bit of a groan! New pastors from among the village Christians were developed. Each group of new Christians was led by the resident pastor to worship God not once a week, but every night (average 22 nights a month). This drove home the truths of the faith even to illiterate minds. A campaign of teaching was put on which depended largely on rote memory—a method which, with all its failures, gives a sense of accomplishment and a readiness of comprehension of at least the essentials. Backsliders—and there are a good many—are looked upon as the most fruitful source of future accessions to the church. Each new group is a beach head into the heart of India. The church that grows up there is in close contact with the people. It is a church of people with tens of thousands of non-Christian relatives.

In the Bilaspur district and in the Jubbulpore area this new approach has resulted in considerable growth of the church—not merely in the numbers but in a new kind of church, in congregations living miles away from mission compounds, in their ancestral surroundings, in intimate contact with their non-Christian relatives, of congregations which are illiterate but able to grow.

Thus the search for the thoroughly Indian, spirit-filled, growing, self-supporting church goes on. The end is not yet. The small number of people concerned in the fourth development (perhaps two thousand) does not give it real stability as yet. The new church, the rural church, the one-caste church, must grow much more if it is to survive. It must educate its boys and girls—but it must not educate them so thoroughly that they move out and leave their parents and their non-Christian relatives hopelessly behind. It must be cared for—but it must not be pauperized. It must grow in numbers—but it must also grow in spirituality. It must be helped economically and medically—but it must grow into an increasing awareness that the real goods of life are spiritual.

Thus your research organization (you had not thought of missions as research organizations, had you?) is working patiently ahead developing a kind of church, which God can bless, and which will grow vigorously in the Hindu soil of this section of India. The Growing Church Fund, to which many American Disciples contributed, has enabled a difficult corner to be turned and has made possible in several of the stations of the India Mission a new and very promising type of church growth.

The Land That Time Forgot

(*Continued from page* 8.)

but the average number of days Kentucky children go to school is only 129 for the state as a whole and 84 for Leslie County.

The Committee for Kentucky and the state educational authorities, supported by leading citizens, are conducting a vigorous campaign to correct these conditions. Legislation is being sought to provide an $18,000,000 per capita school fund and a $2,000,000 equalization fund to enable the state to maintain an eight-month school term and to provide a minimum annual salary of $800 for teachers.

Religiously, the situation is not much better. The mountaineer is deeply religious, but his religion is likely to be of the revivalistic type. The mountains have been a fertile field for sectarianism with the result that few of the churches have full-time pastoral oversight and many have only occasional services. Emotional sects have sent scores of missionaries into the area, some of whose doctrines are bizarre in the extreme. Mission schools maintained by the recognized evangelical bodies are doing good work. But the principal religious need is for a strategy to meet existing conditions. That strategy will call for a united approach and for a long-term program of support. But it will be worth the cost. The mountains today are sending their finest product—their children—out into our one world. If they can be reached for Christ in early childhood they will render a significant service to the Kingdom of God.

What does the future hold for the land that progress passed by?

A group of mountain ministers faced this question during a ten-day summer school under the auspices of the Board of National Missions of the Presbyterian Church, U. S. A. They believe that the future holds increased contacts with the outside world, the coming of a younger and better-prepared leadership, better-trained ministers, more interchurch cooperation, more profitable farming through soil conservation and better farming practices, more diversified activities, better health and recreation facilities, and a higher standard of living.

Building for Christian Citizenship

By LOUISE LOMAX*

MOST of the students at Jarvis Christian College, Hawkins, Texas, have definite ideas about what they are going to do with their education. Ask any of the one hundred and eighty young Negroes enrolled at this Christian church college what they intend to do after graduation and they will give you a ready answer. The majority of these students are preparing for a specific vocation.

On a recent visit to Jarvis I talked to a number of young men and women as they gathered in the college halls between classes or lingered on the campus in the warm Texas sunshine. They told me that they hoped to be teachers, preachers, social workers, businessmen, and some added that they wanted to fit themselves for better service to people in their home communities.

There is a group of fifteen ex-servicemen on the Jarvis campus this semester. These fellows came together in front of the main school building to tell me about their plans for the future. Several of the boys are new to Jarvis, but others had started to school before the war interrupted their training. Now they are back at Jarvis on G.I. loans.

One returned veteran said he was anxious to get an education so he could run a grocery store more capably. Another wants to enroll in a graduate school after finishing at Jarvis next year. Several of the men plan to preach, and others say they will be public school teachers. The young women at Jarvis, outnumbering the men, aspire to such vocations as teaching, social work, or homemaking. Some of the women look forward to graduate study.

The demands of these alert students are met at Jarvis in a well-rounded program of senior college classes and extracurricular activities. The current catalog of the school indicates considerable progress since Jarvis was established in 1912 as an elementary school with thirteen pupils. Today students may take a full four-year college course, working toward the degree of Bachelor of Arts and majoring in education, English, biology, chemistry, religion, French, mathematics, or homemaking, with minors in any of these departments and in music education. The Bachelor of Science degree also is conferred upon candidates meeting the stated requirements.

Jarvis Christian College is a member of the American Association of Colleges, and its courses of study meet with the approval of the Texas State Department of Education. The school is not yet accredited to the Southern Association of Colleges and Secondary Schools. Because it falls short on two of the standard requirements for membership in the Southern Association, Jarvis has only a "B" rating.

The Southern Association of Colleges specifies a minimum salary of $3,000 for a full professor, $2,400 for an associate professor, and $1,200 for an instructor. Within the last few years Jarvis has raised its salary level, but as yet, its teachers receive on the average, fifty-three per cent less than the minimum standard set by the Association. An endowment of $300,000 is also specified by the Association. With certain adjustments Jarvis may be able to meet an alternative requirement on endowment. On every other point Jarvis measures up well. The school has a good library, keeps up its equipment, and has adequate buildings. The faculty is well trained, and the quality of its work is acceptable to the Southern Association.

Graduation from a fully-accredited college is important to students who wish to enter the professions, and to those who plan on doing graduate study. President Peter C. Washington says that each year several Jarvis graduates enroll for advanced work in such schools as the University of Chicago, the University of Southern California, Drake, Cornell, and Howard Universities.

In 1941 when Jarvis was approved by the Texas State Department of Education, students became eligible to receive grants for graduate study through the Texas Scholarship Aid program. This program provides for graduate study by Negroes in schools outside the state because "white universities" offering graduate courses are not open to Negroes in Texas. Any citizen has the constitutional right to attend state-supported institutions; therefore, the Texas Committee on Scholarship Aid grants assistance to Negroes who wish to take courses not open to them in the state, compensating students for increased costs of tuition and travel necessary to secure graduate or professional instruction. Applicants for scholarship aid must hold a Bachelor's degree from a school approved

The latest issue of Jarvis' monthly newspaper, "The Student Voice," creates considerable interest when it comes off the press.

*New National World Call Secretary.

by the Southern Association of Colleges or by an equivalent agency.

An increasing number of Texas Negroes are taking advantage of the state's scholarship grants. The Texas Scholarship Aid Committee reports that 348 persons applied for aid in 1944-45. Of this number, 257 received grants for professional study. In both Texas and Oklahoma, state funds for Negro study in graduate schools are being used to the limit.

Beside the courses of study of the high caliber necessary to give background for the graduate student, Jarvis also offers some down-to-earth courses which are equipping the students who will not be going on to do further study, but who will return to their home communities to fill a need as teachers, community leaders, and home makers.

One can scarcely write of Jarvis without referring to its large, productive farm. On these 864 acres agricultural students learn to raise cattle, hogs, poultry, and crops of vegetables. Another realistic course is offered in the Home-Making Department where women students learn to buy and budget for families, and to can produce from the farm. The girls put up much of the beef and vegetables for year around use in the school cafeteria.

A variety of campus jobs is handled by students who need to earn their college expenses. Employment is available to students on the farm, in the cafeteria, in the library, assisting the faculty, and working in the campus cooperative store.

The Student Co-op is an interesting new project at Jarvis. Operated by a board of seven students and six faculty members, it is managed by two boys who earn their expenses in this manner and by three student assistants. All customers share in the profits from sales of drugs, candy, fruit, sandwiches, and the inevitable "cokes." The Co-op is operated in the recreation building on the campus where plays and musical programs are presented for the student body and for visitors from the Negro community of nearby Hawkins.

The Hawkins community regularly enters into the life of the college. Local residents attend Sunday church services in the college chapel, where student ministers often gain their first experience in preaching and conducting worship. Housewives from the town bring foodstuffs and cans to the school, joining the home economics students in their summer canning projects. The campus physician also serves the surrounding county in his private practice.

Another joint project of the town and college is the newly-organized nursery for pre-school age children. In this nursery, women students learn to train small children of the community and develop their own leadership ability. Thirty-one children under school age come to the Jarvis nursery every week day. Around thirty other children are on the waiting list due to the fact that facilities do not permit a larger attendance. Parents contribute food for the nursery lunches; and those who can, pay one dollar a week for their children's care.

Fifteen young men recently discharged from military service are now at Jarvis College preparing for business, the ministry, and other professions.

Daily, at the nursery there are morning devotions, instruction in drawing, clay modelling, use of rhythm band instruments which home economics students have constructed for the children, rest periods, and lunch. The nursery needs educational toys, books, and improved facilities for feeding and health care of the children. As the program develops, these items will be added to the school equipment.

This, briefly, is a story of some things one can learn on a visit to Jarvis Christian College. Disciples of Christ who want to know what the church is doing to help train young Negroes will enjoy taking a side trip to the campus whenever they are in the neighborhood of Dallas. Campus and farm are located on Highway 80 and the Texas and Pacific Railroad, ninety miles east of Dallas. It is a pleasant campus, with neat brick buildings set at the edge of the pine woods, where the visitor will find friendly students and their teachers earnestly building for Christian citizenship.

During the war a new world opened up before the Negro citizen in this country. It is a world of greater opportunity for education and employment, bringing with it a challenge to the person who wants to make good. The students of Jarvis Christian College are aiming to make good by training to meet the challenge.

The sinister powers that brought such shame upon Germany and such immeasurable suffering upon the whole world are crushed to the ground; but we all know that, unfortunately, the base and perfidious ideas with which these corrupters of people have worked, and with which they tried to undermine liberty and humanity all over the world, have not disappeared with them, but that they continue to exist everywhere, and that it takes indefatigable vigilance and the cooperation of all God-fearing people who believe in right and tolerance to make the masses of the people immune against this poison.—THOMAS MANN, author of the *Joseph Saga,* etc.

Holy Week in Germany, 1945

By EDWARD L. R. ELSON*

LOOKING down an unsurfaced side road you could see eighteen or twenty grimy German soldiers, stripped of weapons and helmets, hands over their heads, swinging in even cadence, as they marched ahead of an American jeep. From the jeep came commands in the peculiar language one could recognize as an adaptation of Yiddish to modern German. As the column moved closer one could see in the jeep the single unarmed Jewish chaplain temporarily attached to my section for the Passover celebration. What a symbol this scene was—ex-supermen, battle shocked, dirty, now disarmed, escorted ahead of a jeep in which sat an unarmed American Jewish chaplain giving commands to the former persecutors of his race, and directing them to the prisoner-of-war enclosure. It was Holy Week for the Jews too in the American Army, for they were commemorating the Passover on German soil for the first time since Hitler came to power.

*Col. Elson, now on terminal leave, was Chief of Chaplains in the Seventh Army in Heidelberg, Germany, and is now Director, Western Region Presbyterian Restoration Fund.

What is left of a European church after the devastation of war

Earnestly devoted to the spiritual needs of soldiers of his own faith, the Jewish chaplain provided them with Passover suppers. One such was celebrated in the great opera house of a large city and was attended by five or six hundred Jewish soldiers. As senior chaplain in that command and guest at the service, I spoke briefly using the text of the Passover ritual, "No other night is like unto this night." Surely no other night or week was like this week for soon the lamented persecutions of the people of this faith were to be ended. There was cause for joy, for singing and laughter. The feast, kept with ancient dignity and full symbolism, came to an inspiring conclusion, and hundreds stood to sing "God Bless America" so lustily it must have resounded impressively throughout the city late that night. Jewish soldiers might well pray God's blessing upon America and render thanksgiving for the impending liberation of so many others of their faith. It was Holy Week for the Jews in Germany too.

For gentile Americans the week of hallowed association and sacred memory saw uniformed worshipers at prayer in little groups or great throngs wherever opportunity afforded. It could not be many weeks until the end of the holocaust in Europe. So swiftly were we moving that services were held in a different town each day. Thursday, the Night of the Institution, was kept in like manner by our celebration of the Lord's Supper. Nearly every hour during the day small groups received the sacred symbols, and at night a larger group received the sacrament.

Good Friday was to be a day of unusual devotion and we wanted to conduct the three-hour-watch by the cross service, but so great was our speed in pursuing the disintegrating Germans that three different locations were announced for our service before we could finally hold a brief commemoration. It seemed that night as never before the Suffering Savior was looking down from his cross in compassion upon this anguished world. Hope came to us as we looked again at this overture of God's love to man—there the heart of God was poured out upon a cross for man's sin. For us the event on Calvary was invested with a new significance. For American soldiers who saw dimly the end, it was Holy Week.

It was daybreak on Good Friday when the first armored elements of the American columns cautiously moved into ancient Heidelberg. Only occasional stray small arms fire-cracked in the morning air, for Heidelberg would not be tenaciously defended. Everyone wanted to spare this depository of ancient lore and culture the fate of so many other European cities.

Not far from the main highway over which American troops entered the city lived Hermann Maas, now regional representative of the Bishop of Baden. In every generation since the sixteenth century a Maas has been a clergyman. For many years Dr. Maas was pastor of the great Holy Ghost Church in the center

of Heidelberg. As German executive for the World Alliance for Friendship Through the Churches he had many friends in many lands including the Bishop of Chichester, Rt. Rev. George Bell, who sought ways of aiding him as soon as the fighting ceased; the Archbishop of Canterbury, Archbishop of Upsala, Bishop Valdemar Ammundsen of Denmark, John R. Mott, and others. But when the Nazis came to power, Dr. Maas could not accommodate his faith to the new regime. For him there could be no delicate synthesis of Christian doctrine and the pagan Nazi ideology.

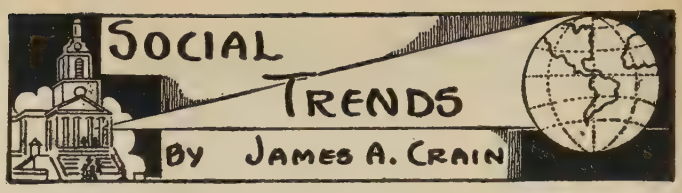
Deprived of his own parish, he ministered to prisoners and hospital patients until 1937 when he was forbidden this function. With Pastor Heinrich Grueber he organized and operated a bureau for Non-Aryans —a sort of underground railroad for evacuation of Jews and non-Aryans until Christmas, 1940, when Pastor Grueber was banished to Dachau and Maas' activities terminated.

Then followed years of persecution and patient suffering. Hounded by the Gestapo, his letters and papers confiscated, the privacy of his home intruded upon, arrested and interrogated after every public appearance or conference with church leaders, he was, at 67 years of age, required to work with pick and shovel in building tank traps and dragon's teeth near Belfort, until his fantastic flight before our armies.

Dr. Maas, who had fought the Nazis with spiritual weapons long before we fought them with armies, stood outside his house early Good Friday and watched the American troops enter Heidelberg. He related with deep emotion how, despite the ruin of his country, this was a great day for him and many others for at last the soul of many Germans would be free. Within two hours after the arrival of the Americans he celebrated Holy Communion in the church from which he had been dislodged as pastor, and for him it was the most sacred hour of his life.

Now with free soul and penitent heart for the sins of his countrymen, and in the fellowship of hunger he has remarked: "The Word of God is not bound. With the Word—only with the Word—we shall build up our church. The congregations must be comforted, encouraged and healed by it. The confused, deceived and misled people must be brought back, the slumbering must be awakened." Despite his age, Dr. Maas will lead in that effort of the reconstructed church.

Children in the Palm Sunday processional, a joyous tradition at the University Christian Church, Seattle, Washington



THE success of the filibuster conducted against the Fair Employment Practices Act by Senator Bilbo and his colleagues is doubly unfortunate. While friends of the measure are redoubling their efforts to bring it again before Congress, there is no denying the fact that it has received a serious setback.

Democracy and the Filibuster

The success of the filibuster will convince many members of minority groups in America that the white majority does not want fair employment practices to prevail in this country. The pending bill is designed to continue the program that was inaugurated under President Roosevelt's Executive Order No. 8802, which forbade discrimination in employment, hours, wages and working conditions on account of race or color. Under it Negroes and members of other minority groups were upgraded along with other workers in plants manufacturing war materials.

The Negro worker felt that for the first time in American history he was being judged upon his ability and capacity rather than upon his color. The experience was, in general, good. Members of minority groups showed that once given a chance they could hold their own with white workers. It is to the everlasting credit of organized labor that with a few exceptions, and these largely the result of the influx of workers from rural areas who frequently brought with them their local prejudices, the Fair Employment Practices program was given wholehearted support.

The United States Senate likes to think of itself as the greatest deliberative body in the world. But even its most ardent admirers can scarcely applaud a procedure whereby a single Senator under the pretext of correcting the previous day's journal can, with the help of a few like-minded colleagues, prevent the Senate from proceeding with business. There is every reason to believe that the bill would have been passed had it been permitted to come to a vote. This, Senator Bilbo and his colleagues knew. Therefore, they resorted to the filibuster—a device that is neither dignified nor democratic. It is a plain denial of the right of the majority to rule. It is an instrument used by a determined minority to frustrate the will of the majority. The unwillingness of many Senators to invoke cloture and thus shut off debate springs from the tradition of unlimited debate in the Senate, from the rule of so-called "Senatorial courtesy," partly perhaps to a vague feeling on the part of some Senators that they themselves may sometime wish to resort to the filibuster.

No sensible person would want a gag rule in the Senate or any other legislative body. Neither does anybody want the legislative process sabotaged by reckless and irresponsible demagoguery. The filibuster is the last refuge of a defeated cause. The Senate should revise its rules to provide that no Senator can hold the floor longer than a designated period of time if any of his colleagues desire to be heard, and to compel Senators to address their remarks to the measure under consideration. With a rule that cloture could be invoked by majority vote, the disgraceful spectacle of filibustering would speedily come to an end.

Federal Council on Housing

The Federal Council of Churches in its recent meeting at Columbus, Ohio, urged church cooperation in the "Share the Housing" program, but in addition emphasized the more basic issues involved:

". . . the basic housing situation cannot be solved by emergency measures. It is with deep distress that we view the evidences of shortsighted self-interest on the part of many of those groups upon which the nation is dependent for meeting the housing situation on a permanent basis.

"We call, therefore, upon every group in national and community life to rise above selfish consideration so as to move toward providing adequate housing for all the people."

Principles for Home Missions

INTERDENOMINATIONAL cooperation in the home missions task of twenty-three Protestant bodies during the postwar era is stressed in a statement of principles adopted by nearly 200 representatives of forty home missions boards and societies at the recent annual meeting of the Home Missions Council of North America at Buck Hill Falls, Pennsylvania.

Prepared by a special committee appointed at the annual meeting, the statement was referred, by action of the Council, to the executive committee for consideration in the drawing up of a document for presentation at the 1947 meeting. It is hoped by Council representatives that this implemented statement will become a guide for the work of home missions in American Protestantism.

The 12-point statement presented by the committee, whose chairman was Stanley U. North, Congregational Christian Churches Missions Council, New York City, was adopted by the Council as follows:

1. New efforts and commitments in home missions work should be made in the realm of interdenominational cooperation. United projects should be conducted in areas where cooperative effort will most effectively meet the needs of the community.

2. Approaches should be made through the Home Missions Council to government and other agencies on behalf of certain groups of people who are the primary responsibility of home missions. Special tension areas where approaches ought to be made in the immediate future are Alaska, Puerto Rico, Hawaii, and American Indian affairs, in order that the people of these areas may have full exercise of citizenship rights.

3. In efforts to secure better race relations, a larger program of cooperation should be developed with other interdenominational agencies.

4. Definite steps should be taken to remove conditions which foster continuous mobility of populations. Permanency of community life must be re-established in order to permit the full and free development of Christian personality and group life. A basic strategy for the elimination of migrancy must be devised and promoted by the churches.

5. More Christian leaders should be trained in the problems of labor and management relationships so that these leaders may adequately minister to communities where tensions exist.

6. United support should be given to the effort now being made in the Joint Commission on the Development of Cooperation in Local Inter-Church Relations in which the missions boards are conferring with the ecclesiastical leadership in order to secure early interdenominational clearances and more united church effort.

7. Loyal support should be given by the churches to the united projects now going forward under the direction of the Home Missions Council among agricultural migrants, sharecroppers, Indians, people living in temporary housing areas, and others.

8. The program now going forward in the realm of cooperative field research and survey needs to be strengthened. It should be regarded as the basis for extension and adjustment of missionary effort.

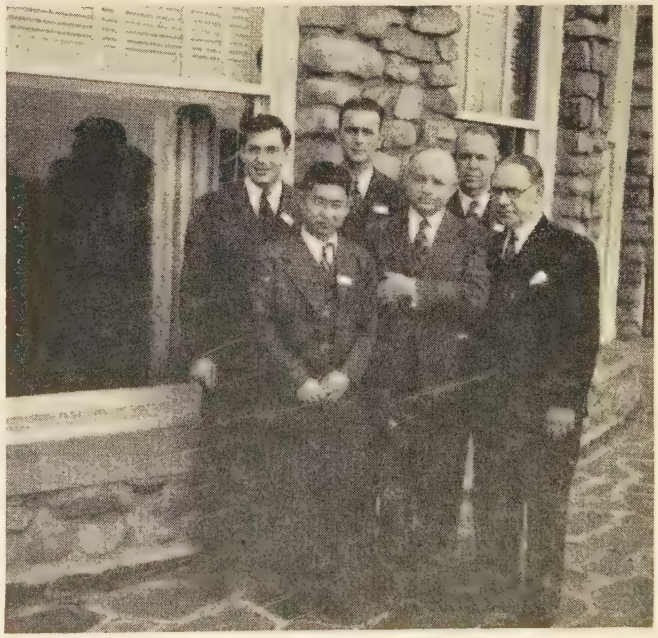
9. We must reaffirm previous recommendations concerning Japanese American work, namely, that the denominational churches in communities where the evacuees are settling should be encouraged to provide a church home for these people and incorporate them into the membership of existing churches. We look upon the integration of the people of Japanese descent into the membership of Caucasian churches as the ultimate ideal, and in the immediate future would suggest that separate Japanese churches be organized only in very exceptional situations on an interdenominational basis. We urge that pastors of Japanese ancestry be given positions in churches not exclusively related to serving Japanese.

10. In the West Indies, the extension of the program of the church by native leadership should be undertaken in the rural areas, the program to include social reconstruction and evangelism.

11. The home missions forces should set themselves to establish standards for adequate support of missionary personnel. We urge that such standards be worked out and achieved cooperatively.

12. The mission boards of Protestant churches, both home and foreign, working cooperatively, should present a program of public relations which will commend the attention of the nation to the missionary enterprise, through the secular and religious press and radio, visual and auditory material.

Disciples at the Home Missions Council of North America meeting are shown, left to right, front row: James Sugioka, John H. Booth, Jesse M. Bader; back row, Edwin L. Becker, Howard R. Dungan, and Willard M. Wickizer



A Layman Looks at the Church

By A. C. RAGSDALE*

A. C. Ragsdale

I BELIEVE the greatest hope and strength of the church is in the growing interest of laymen and the slow emergence of a positive program that identifies itself with progress, is tolerant, and cooperates with all groups in promoting Christian ideals—Christian citizenship.

Laymen are showing an increasing willingness to acknowledge themselves openly as Christian churchmen. They live and work on the farm, in business, factories, professions, community service, politics. They either do or do not exhibit the Christian spirit in their relationships and practices. They reach and influence the community in a way not possible for any minister. It is when we come to grips with actual workaday situations that we act in accord with Christian principles or that we do not. It is laymen who make most of the decisions influencing our whole economic, social, and governmental policies. Any indication that laymen are putting their intelligence, skill, time, and money increasingly at the disposal of the church, therefore, augurs well for the future of mankind. The power of the church and the spiritual power of the individual are increased each time men act like Christians. We are encouraged to look forward to a church in which there is increasing understanding that the common elements of Christian belief and practice are the real fundamentals and far exceed the differences that tend to divide us.

I believe that the greatest weakness of the church is a lack of understanding of what Christianity is, and of strong convictions, with tolerance toward the views of others, on the part of ministers, religious education workers, and laymen. We see evidence of this in the sectarian divisions within our communions and in the numerous smaller sects where absolute opinions, intolerance, and a critical attitude prevail. The "Golden Rule" is forgotten and there is an unwillingness to grant to others the same privileges these individuals and groups seek for themselves in interpreting Christianity and the Bible. All Protestant religions are based on the right of each man to interpret God and the Bible for himself. It was a revolt against this sectarian spirit that led Thomas Campbell to found the Disciples movement.

The preaching of sermons and the teaching of religion are too often done in such a way as to suggest that many of us either do not understand or lack the ability to make clear what Christian faith really is. The reason, in part, for this situation may be that many ministers temper their sermons, because of the real or fancied pressure of laymen, with the result that their sermons lack the power and their leadership the strength really to influence the minds and souls of the congregation. As a result there is not a full meeting of minds of leaders and laymen such as provides stimulation and guidance in the direction of moral decisions and Christian living. Attitudes and acts on the part of large numbers of church members are, therefore, not developed so as to result in a true Christian society. Laymen are interested in the truth whether it springs from the Bible or the scientific laboratory. They are not so much concerned with whether I am any one of the many groups of Protestants or whether I am a Catholic or a Jew as that I am a Christian.

The great motivating power of Christian ideals will be more decisive in the years ahead if there is an informed, interested, and determined church membership making its views known and supporting public officials and statesmen who think and act like Christian men and women. A church that challenges its members to practice their professed religious convictions in the things they do every day has great opportunity to implement a Christianity which tends to improve understanding, moral and ethical values, justice, and all human relationships.

A church that meets the needs of our changing world must not be too clerical, too cloistered, formal, dogmatic, or doctrinal. It must in some way overcome the feeling that the Christian way of living is incompatible with everyday personal relations, business, and public affairs. When "Gospel sermons" influence the laymen's way of living so little then it is up to the minister and the church to revise and supplement sermons and church programs with new methods. As I see it, these will be chiefly concerned with "understandings" and teaching methods so that preachers, teachers, and laymen will arrive at a common understanding of what constitutes Christian living. We must eliminate vagueness, make Christianity sufficiently definite so that it can serve as a practical and adequate guide in daily living.

We recognize the values in the Bible as a collection of vital religious books but sometimes let lack of understanding confuse us when we face scientific truths. We believe in an effective social gospel, the moral law, human personality, and yet we find it easy to detach these from our daily obligations. If it is possible to live a Christian life any time, is it not possible to live it in all relationships to society, business, politics and government?

A more intelligently planned and directed evangelism that results in lasting loyalties on the part of church members may be, in part, the answer. It is significant that the Laymen's League of Disciples of Christ has placed effective evangelism first on its program for attention this year, and that the great lay-

*Dr. Ragsdale is a professor in the University of Missouri, an elder in the Christian Church, president of the Missouri Laymen's League, and vice-chairman of the National Laymen's League of the Christian Church.

men's movements of fourteen or more Protestant bodies are now emphasizing an intelligent understanding of what it means to be a Christian.

One of the great needs of the church is an awakening interest and resurgence of consecration on the part of laymen. The Laymen's League of Disciples of Christ may well be an instrument to this end. Laymen's activities, church-centered, working with the minister, and cooperating with men of other churches in all community projects in line with the ideals of the church will inevitably result in promoting loyalty and support of the total church program in all its outreaches—rural, city, state, national, and international. The spiritual vision of laymen will be increased and their ability developed and directed toward Christian service.

An intelligent understanding of the total church program is of first importance. The Laymen's League represents an organized movement encouraging men to support those things which cause the church to make its influence felt—often unconsciously. More specifically, these include church attendance, participation in the worship service, winning others to Christ by attitudes, example, and through personal invitation; support of educational programs, missionary projects and benevolences. Time, talent, and money supplied by men represent power and opportunity for service. Laymen strengthen and make effective the church in proportion as they participate in and furnish leadership for its activities. The more we all work together the easier it is to understand one another's thinking, strength, and limitations, and to resolve our differences.

Activities of Christian laymen may well center about human beings, the home, the school, the church, and the community, with some recognition of broader social, economic, and governmental problems. Examples are:

1. Educational forums, relating to the church and its organizations, social, economic and political problems.

2. Boy's work, Boy Scouts, problem boys, the total boy's life of the church.

3. Weekday religious education, vacation Bible schools, summer conferences, and camps of Christian education and leadership.

4. Leadership and financial aid to weak churches and missions in rural and city communities.

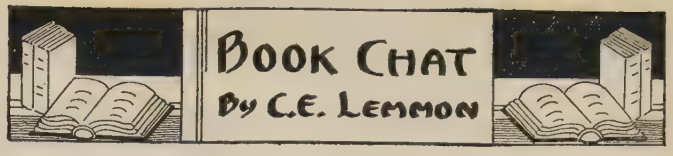
5. Financial support of the homes and institutions of the church.

6. Improvement of church property and equipment, debt retirement.

7. Provide fellowship, recreation, and social activities for all groups in the church.

8. Put the manpower of the church back of all projects—everything that aids Christian living.

An informed church membership, interested, having opinions, participating in church affairs, keeping the minister on his toes, invariably means a church that is deeply religious, warmly human, and which serves, teaches and shapes Christian thinking and understanding.



NO ONE takes the trouble to go through the King James Version of the New Testament to pick out its infelicities, anachronisms, and plain absurdities. It is so venerated that men treat it with high respect, and it is seldom the subject of an ironical dissertation. Yet when the new *Revised Standard Version* was published early in February, a Chicago *Tribune* reporter wrote a whole column of ironical criticism of it, and preachers of a mid-western city who could not have had more than 24 hours to read it broke out in praise of the old King James Version and said that the new version will be all right for study but not for the pulpit.

Now, this seems a strange contradiction, that the people who deserve the plain, simple, and up-to-date language of the day are to be subjected still to the conservatism of the leaders of worship who continue to use a version of the Bible more than three hundred years old, while the preacher who is a student of the Scripture takes for his own personal use in the study the version that is plain, simple, and up to date. The real question I am discussing here is not the detailed excellence of the new translation (and I do think it excellent), but the hope that it will be treated with the affirmative and reverent attitude of mind which we accord older translations of the Bible.

PROFESSOR JOHN KNOX in an important work called *Christ the Lord* continues the development of a christology which he began in a former volume, *The Man Christ Jesus,* a volume widely read and favorably received. Dr. Knox is trying to get at the meaning which Jesus had for the early church and not read the meanings which we put into the New Testament records. He contends that the New Testament authors did three things. First, they presented Jesus as he was *remembered* by the church after three or four decades. The presenting of this memory of Jesus was a first consideration. Second, they presented Jesus as a *living* spirit in their own lives. To them he was an experience of spiritual uplift and meaning. Third, they presented *interpretations* of Jesus, each writer according to his own liking, and the variety of these interpretations serves to enrich the record.

IT IS interesting to think of a book of sermons on a single theme. Preachers would certainly be glad to have an entire book of sermons on Easter, or Christmas, or Memorial Day, or foreign missions, or any given theme of the recurrent days of the church calendar. George E. Sweazey has produced just such a book of sermons, most of them on Mother's Day, which concern motherhood and the home, titled, *The Keeper of the Door.* These sermons are interestingly written, of excellent homiletical construction, and with pertinent illustrations. One can predict that this little book will find an important place on many a preacher's shelf and that these sermons will "spark" many a Mother's Day message in the next few years. Laymen, too, who have an interest in wholesome family life will find this book helpful and inspiring. Dr. Sweazey and the publishers have done a rather unique thing and done it well.

WHEN Life Gets Hard is the title of the latest book of sermons by James Gordon Gilkey. It is a typical Gilkey volume, dealing as it does with individual psychological and personal problems in a constructive and wholesome manner. To our way of thinking, Gilkey is both irritating and helpful. His sermons are scarcely sermonic. They sound like detached essays on psychology. They lack depth and spiritual meaning. His is "problem preaching" carried to an extreme limit. On the other hand, there are so many preachers who are vague, theological, and abstract that reading a book by Gilkey is a good experience. It tends to call attention to the human element which should always be at the center of the sermon. We once

(*Continued on page* 45.)

On the Road to Justice for All

By J. EDWARD MOSELEY*

THE first American, with fourteen other outstanding jurists of the world, to serve on the new International Court of Justice when it convenes next summer at The Hague will be Green Haywood Hackworth. He was honored by election on the first ballot from seventy-eight nominees of forty nations by the Security Council and the Assembly of the United Nations Organization meeting in London in February.

This is not the first international recognition to come to Judge Hackworth within less than a year. At San Francisco, during the framing of the United Nations Charter, he was the technical judicial expert to the American delegation. He was subsequently one of six persons who actually wrote the significant World Charter.

Six men, representing the United States, China, the Soviet Union, Great Britain, France, and Mexico, committed the carefully prepared text of the Charter to the five official languages of document so that the Charter states the same thing in each of the languages.

When all of the textual material of the Charter was in a rough draft—that is, the commas and the semicolons were in the proper places—then the six jurists had to go carefully over each translation word by word. The legal meaning in the five languages —French, English, Spanish, Chinese, and Russian— for documents of record could not vary. And before signatures were affixed officially to the Charter, the finished documents were flown to the various capitals for laborious checking of each word. Each person at work at this task realized that the destiny of millions of human beings might possibly hinge on a single word added, deleted, or changed.

Disciples of Christ are happy to recall that Judge Hackworth presided at the vesper service during the week of dedication services in October, 1930, for the National City Christian Church on Thomas Circle in Washington, D. C. He was the last chairman of the board of the old Vermont Avenue congregation which became the expanded National City Church. In addition to his work for the local congregation, Mr. Hackworth was one of the original trustees of the National City Christian Church Corporation which holds the church property in trust for all Disciples.

Judge Hackworth's work on a world court will not be new. He was honored in 1937 when he was named by Franklin D. Roosevelt to succeed Elihu Root on the Permanent Court of Arbitration at The Hague.

It was Green Hackworth who drafted the surrender terms for Germany and Japan in World War II. He devised the framework by which the United States recognized the Soviet Union more than a decade ago.

Mr. Hackworth, now 63 years old, will be joined on the new international court by eminent jurists from China, Belgium, France, El Salvador, Great Britain, the Soviet Union, Mexico, Chile, Brazil, Egypt, Canada, Yugoslavia, Norway, and Poland. The Secretary-General of the UNO will determine by lot which of the judges will serve three, six or nine years. The normal term will be nine years. The court itself will elect its president and vice-president.

The world jurist, native of Kentucky, has been a member of the legal staff of the American State Department since 1916. He has been head of its legal office since 1925 when Charles Evans Hughes, then Secretary of State, chose him as legal advisor. Both Cordell Hull and Henry L. Stimson, his former chiefs, joined in urging Judge Hackworth's nomination for the new court. No other person in the history of the State Department served as chief of the legal staff for such a long period. He is compiler of the recently published *Digest of International Law* which runs to eight volumes. It was last issued in 1906.

Green Hackworth's mother died in his infancy and he was reared by his maternal grandparents, the Haywoods. He first studied in a Kentucky one-room school. He married Clara E. Christy of Huntington, West Virginia, in 1908. Their son, Earl C., is now on the legal staff of the State Department. Their daughter, Helen M., is Mrs. Robert L. Swope.

Green H. Hackworth
—RNS Photo

Six presidents—Wilson, Harding, Coolidge, Hoover, Franklin D. Roosevelt, and Truman—have come and five have left the White House, but Green Hackworth filled an important role in the State Department during the last thirty years when these men have guided the destinies of the nation.

To know Green H. Hackworth is to appreciate the ability of America's representative on the new world court. Men called to such significant places of leadership are, after all, just like you and your neighbor. That is, they may have a different education, dress in striped clothes occasionally, and use multi-syllable words too often to suit you. But actually they're human too and we should remember that their work isn't beyond our understanding.

*Editorial Associate of WORLD CALL

Czechoslovakia—7 Years After Munich

Material and Spiritual Needs of the Nation Longest Occupied by Nazis

By ROBERT ROOT*

SHE was wearing just what she had on when we arrived in her Prague home on a surprise visit, this colorful Czech mother—a blue apron, a red-checked blouse over an old dress and, on her head, a green cloth.

Since it was almost lunch time, we asked out of curiosity what the family would have for a typical lunch. She showed us what was on the menu for her 16-year-old son, Milan, who is bright but thin and pretubercular. It was a bowl of potatoes with bits of meat. She apologized that it wasn't quite a typical Czech meal—usually there was no meat, but the family just happened to have a bit left over from last night!

I had the fortune to eat one evening in a reserved dining room of Prague's biggest hotel, where the ambassadors stay, with Waitstill Sharp, a former Unitarian minister in Massachusetts, now directing American relief for Czechoslovakia. We did have meat, but the meal was lacking in vegetables, fruit, and milk products. That means it was mostly one form or another of starch. I was interested that my companion refused potatoes and bread. Later, standing on the chilly corner, he told me he was hungry. Like Czechs on their too-starchy diet, he had found that foods short in fats and vitamins simply would not still the hunger.

Mr. Sharp reeled off information about Czech hardships: There is ten times as much active tuberculosis in Prague today as before the war. Almost 800,000 Czech children face deficiency diseases. One children's hospital needs four miles of diaper material. A Czech town, four-fifths destroyed, has only seven coats for adults. On Sundays, people go out into the countryside from the cities to forage for food. Because of maternal malnutrition, 10 per cent of the babies are born prematurely. Two or three babies in every 20 born die the first year. He had visited a family where six children were in a single bed, because they had no shoes, and the 16-year-old daughter had difficulty standing because her bare feet were cracked and bloody.

*Correspondent, World Council of Churches, at Geneva; formerly editorial staff member of the Des Moines *Register and Tribune*.

These two Czechoslovakian boys are photographed in a settlement house in Prague

Dr. Joseh Krenek, recently re-elected moderator of the Czech Brethren Church, pictured with his American-born wife in Prague

Yet it is sometimes debated, and with certain reasonableness, whether Czechoslovakia should be considered a country in the first line of relief need, since several others in Europe are worse off!

The needs in the religious sphere of the people of this country, first occupied and last liberated, are less obvious and concrete.

Most church leaders agree that religion emerged from occupation and war with new vigor in Czechoslovakia. People were faced with decisions which made them think about their basic beliefs. The Nazis tried to limit the exercise of religion in a narrow circle. These and other factors made ordinary folks turn to their churches, and appreciate them more.

There is not a church which does not have its tales of persecution and bravery. Just as an example, consider Ebenezer Otter, senior of the Czech Brethren church in the famous industrial city, Pilsen. Mr. Otter told me that he himself was put in a concentration camp because he had in his possession an

American religious paper reporting a speech by Dr. Benes, and later both his wife and son were also interned. Dr. Mirsoslav Bic, one of his pastors, at Domazlice, near the German border, spent five years at Dachau and Buchenwald for his anti-German attitude.

Aside from their nationalistic meaning, such things as this have stirred the Czechs in a religious way. Since the war, there has been a very human tendency to "let down," in such matters as church attendance; but the dozen church leaders with whom I spoke had a ring of optimism in their voices and are making hopeful plans for the future.

An American can get a picture of church life in Czechoslovakia today by considering the nation's largest Protestant church, a Reformed or Presbyterian church, called the Evangelical church of the Czech Brethren. On a smaller scale, the several other Protestant denominations, some of them resulting from missionary efforts from the United States, have the same problems.

Dr. Josef Krenek, moderator of the Czech Brethren church—who, incidentally, was banished from Prague and forbidden to preach because he refused to sign an anti-Bolshevist declaration for the Nazis—listed the ways in which he hoped the churches of other nations could re-establish Christian fellowship by aiding these less fortunate ones.

After recalling the needs of his people, especially children, for milk, fats and vitamins, he said his denomination needs 85 ministers, a problem which Americans can help solve by providing scholarships abroad and endowment for the theological school in Prague. Bibles and religious books are another great need. Because prices are shooting up with a sharp inflation, thousands of dollars are needed to help pastors' salaries keep pace, if they are to be able to buy the meager rations. Bicycles or motorcycles, perhaps from army surpluses, would help pastors get around to their huge parishes in the country districts, Dr. Krenek said.

One of the keenest questions facing the Christian conscience in Czechoslovakia is that of the treatment of the German-speaking minority population. In the Sudetenland, I saw many of these people, wearing white armbands, as the Jews had worn yellow bands before them. I learned that, also like the Jews, they are forced to try to live on rations only about half as nourishing as the limited Czech rations. It is expected that some three million of them will have to leave the country for an uncertain future in Germany. What about the Christians and these people, many of whom are good Catholics and Lutherans?

A Prague manufacturer, who had been operating a former German factory for the Czech government and who is an active Protestant layman, gave me his impressions of the Sudetenland. The Czechs tended to treat the German minority as they had seen the Nazi occupiers treat their countrymen, he said. If a family decides to accept deportation voluntarily, it can get a regular rail ticket and provide for transportation of certain personal goods. However, if it awaits compulsory deportation, he said, the Czech police may come in the middle of the night and make it leave in wagons with only what the members can carry.

The white arm bands on these two women photographed in Jablonec in Czechoslovakia's Sudetenland are the mark required to be worn by all German speaking people. All but a small portion of this minority which can prove their unquestioned loyalty to Czechoslovakia, will be forced to accept deportation to Germany, which many of them have never previously visited

This man was typical of that mixture of human resentment and Christian tenderness which is common in so many of us today. Like almost all the Protestant leaders, he said he knew the Germans, that they had been disloyal to the Czech republic, that they could never again be trusted, that they must go. And yet, he didn't feel right about it all sometimes.

From many sides I got reports that the camps where these German-speaking people are interned are often in deplorable condition. Sometimes the internees have only ragged clothing and worn-out shoes. Near Prague, some camps give only 300 calories a day—perhaps only a seventh the minimum deemed necessary for health! The World Council of Churches has received information of especially bad conditions in one such camp near Bratislava and is now completing arrangements, in cooperation with the International Red Cross, to send some food to it.

What the churches united in the World Council will be able to do in the coming months, for these camps, for deportees, for hungry Czechs, for the church life of this nation, is not easy to answer. From Holland, from Poland, from Italy, from Germany and from all over the rest of Europe come pleas for aid, both material and religious. What church people in such favored lands as the United States give in the spirit of goodwill will have to be divided equitably among them all.

Still, for Czechoslovakia, as for the other countries, this expression of international fellowship does move ahead. In Prague an interdenominational committee is at work to interpret the nation's needs to the reconstruction department of the World Council in Geneva. Already some things have been sent. In a very real way, how big an expression of Christian friendship this effort can become will be measured by the sensitiveness and generosity of the people in the American churches.

At Work in a Veterans' Home

By CHARLES S. VAN WINKLE*

THE other day I stopped for a moment at the canteen where the men like to gather to talk. An elderly veteran approached me and said, "I'd like to show you something," and handed me a small box. I opened it and held in my hand for the first time, a Congressional Medal of Honor.

I remarked, "It is an honor to talk to the winner of this medal," and I thought, "What a privilege it is to serve as the chaplain in a Veterans' Administration Home."

The Veterans' Administration Home which I serve is at Kecoughtan, Virginia, a beautiful reservation facing Hampton Roads. Here everything possible is done to make the veterans in the hospital and dormitories as comfortable and happy as possible. There is a regular schedule of movies twice a week, and USO and other groups furnish entertainment.

A central place is given to religion. The Franklin Murphy Memorial Chapels, Catholic and Protestant, are of brick construction, and have a seating capacity of 300 each. The unique feature of the chapels is that they are under the same roof. Catholic and Protestant worshipers approach the chapels together and use the same front steps. Each chapel has a separate entrance. The Protestant worship service is broadcast to the dormitories and hospital, making it possible for those unable to go to the chapel to listen to the service. Many take advantage of this opportunity.

A Bible Study Hour is featured each Sunday evening in the chapel. The last Sunday of each month a communion service is observed. During the week a service of Holy Communion is held in the hospital. Each Wednesday night a vesper hour is conducted.

Seventy-nine per cent of the veterans are Protestant, nineteen per cent are Catholic, and one per cent are Jewish. Another one per cent are not affiliated with any church or synagogue. A priest serves as the part-time Catholic chaplain.

The opportunities for service are unlimited. The importance of the work of a chaplain probably will be accentuated during the years to come. The veterans of World War II are just beginning to enter the hospital and home. The activities of the chaplain at the home may be summarized as follows:

1. Activities in the home: Conducting service of worship and other religious programs; visitation of the sick in the hospital; mingling with the veterans in the dormitories; conferences with veterans in the chaplain's office; cooperation with staff members and employees in the operation of all activities.

2. Activities of the chaplain in the civilian community surrounding the Veterans' Administration Home: Religious services, welfare work, celebrations, conventions, conferences.

In brief, the primary function of the chaplain is the ministry of preaching, teaching, and counseling.

Many of the men are handicapped in one way or another. Some have lost limbs. Others are partially paralyzed. A few are blind. Most of these men, through sheer grit and determination, faith in God, their fellows, and themselves, have been able to build up a valuable philosophy of life.

Take for example the Negro patient who has been bedridden for nearly eight years. He possesses one of the most cheerful natures I have ever seen. There are those who have a harder time adjusting themselves than others, as in the case of the veteran whose eyes had to be removed.

These men need all the help they can get in their struggle to lift themselves above their difficulties. Both the strong and the weak need this ministry.

Church groups can find no better way of expending their energy in the service of their fellowman than that of visiting veterans who reside in the many Veterans' Administration Hospitals and Homes located in all parts of the country.

The Franklin Murphy Memorial Chapels for Catholic and Protestant of the Veterans' Home, Kecoughtan, Virginia.

*Mr. Van Winkle is serving as chaplain of the Veterans' Administration Home in Kecoughtan, Virginia.

Federal Council Meets at Columbus

Dr. Roy Burkhart presenting a sectional report at the Federal Council meeting.

FIVE hundred church leaders, representing 25 of the nation's major communions, gathered in Columbus, Ohio, March 5 to 7 in a special meeting of the Federal Council of Churches for the purpose of formulating a common strategy for handling the most critical problems of postwar readjustment. The sessions were presided over by Bishop G. Bromley Oxnam, president of the Council.

Highlighting the meetings was an address on March 6 by President Truman on "The Place of Religion in American Democracy." Delegates were impressed by the President's evident sincerity and humility, as well as by the essentially religious quality of what he had to say. From his address the following quotations are representative:

From President Truman's Address

"Every possible resource of government will be used to reach our goal of 2,700,000 low-cost homes within the next two years. Nowhere can the influence of deep religious faith and ethical living be more adequately felt than in the homes of the nation. The spiritual welfare of our people of tomorrow is going to depend on the kind of home life which our nation has today.

"That is why it is so important that all churches throughout America cooperate in the 'national share the home' effort. If each congregation of the 250,000 churches and synagogues in this country would open their spare rooms to only four veterans, 1,000,000 veterans and their families could receive temporary shelter until new houses are available. . .

"As among men, so among nations—nothing will do more to maintain the peace of the world than the rigorous application of the principles of our ancient religion.

"We have tried to write into the charter of the United Nations the essence of religion. The end of aggression, the maintenance of peace, the promotion of social justice and individual rights and freedoms, the substitution of reason and justice for tyranny and war, the protection of the small and weak nations—by these principles the United Nations have laid the framework of the charter on the sound rock of religious principles.

"The United States expects to support that charter. It expects to defend that charter. It expects to expand and perfect that charter. And we are confident that all the other United Nations expect to do the same.

"As your President, I appeal to you again—and to all Americans everywhere—to prove your faith and your belief in the teachings of God by doing your share to save the starving millions in Europe and Asia and Africa. Share your food by eating less, and prevent millions from dying of starvation. Reduce your abundance so that others may have a crust of bread.

"In short, prove yourselves worthy of the liberty and dignity which you have preserved on this earth, by helping those less fortunates who have been starved by the dictators for so many long years and who still starve in liberation."

Other Speakers

PERSONAL reports from leaders just returned from meetings of the United Nations Council and the World Council of Churches featured sessions of the meeting. John Foster Dulles reported on the London meeting of the UNO General Assembly which he attended as an alternate delegate for the United States. R. W. Barstow, director of the Commission for World Council Service, brought firsthand reports on relief needs. It had been expected that a report would be made by the Federal Council's General Secretary, Samuel McCrea Cavert, who has just completed six months of service in Europe as special advisor to the World Council of Churches. Unfortunately, Dr. Cavert was prevented from flying from London by an attack of influenza.

Other speakers included Congressman Walter Judd of Minnesota, who addressed the Ash Wednesday service, and David Sarnoff, president of the Radio Corporation of America, who spoke at a dinner sponsored by the radio department of the Federal Council.

Five Areas of Needs

THE program of the special meeting of the Council was built around five areas of needs confronting the churches—World Order, Community Tensions, Returning Service Personnel, Evangelism, and Foreign Relief. Following general presentations, the membership was divided into five sections for detailed study of the program of the churches in each field. Each section then brought a report to the plenary sessions for debate and action. The reports as amended and

President Truman Before Churchmen

finally adopted will be available through the Federal Council offices.

The report of the section on *The Church and Returning Service Men and Women* held that the church "has a special concern for the complete reintegration of veterans into civilian life, as well as a desire to renew and strengthen its bonds of fellowship." It saw as unsolved major problems for returning veterans those of housing, education, employment and marriage. The report pointed to "preoccupied indifference" as the chief threat to "the reintegration of fifteen million Americans into the life of the community, family and church."

Few would claim that the report of the section on *The Churches and World Order* was a pronouncement comparable to those of the Delaware and Cleveland conferences. It was, however, a clear and realistic statement and one in which the Christian emphasis is paramount. It discussed the UNO, armament control, human rights, dependent peoples, economic cooperation, international law and justice. It said that "Christians whose faith embraces the conception of one humanity under God must labor for the day when all states shall be members of the world organization."

The report on *Community Tensions* called on churches to "renounce the pattern of segregation in race relations as unnecessary and undesirable and a violation of the gospel of love and human brotherhood."

This report, in its economic problems section, urged the churches to demonstrate Christian ethics in their own business practices, and to work for "a maximum exercise of self-discipline on the part of both management and labor in industrial disputes."

The report on *Evangelism* indicated an awareness to a changing situation which calls for new methods and new emphases. It saw evangelism as "the primary task of the church" and "integral to the gospel." First in its proposed "plan of action in evangelism" was the call for "a spiritual awakening within the church." The minister was said to be the key to evangelism. Emphasis was placed on laymen in evangelism and evangelism of childhood and youth, and of neglected groups such as prisoners, migrants and those in hospitals.

It was natural that a chief concern of the meeting at Columbus was in the report of the section on *Foreign Relief*. A discussion of this interest will be found on page 6 of this issue. A list of Disciples present at Columbus will be found on page 38.

President Truman at Federal Council Meeting

—Press Association Pi

When Mercy Seasons Justice

By JOHN L. DAVIS*

IN 1941 Douglas Southall Freeman, in a speech to the assembled educators of Virginia, declared that America's entry into the war had become inevitable and asked how amidst the violence, the irrationality and propaganda of war educated minds would react. Would they think in ways significantly different from that of the average citizen? If not, education is simply not worth its cost. The educated mind, he insisted, dare not forget the equities in the world situation which led inexorably to war.

But who remembers the equities today?

Forgotten are the pictures of conditions in Hamburg, Germany, which Jan Valtin painted so vividly in *Out of the Night*. Not Hamburg under the Nazis but under the Weiman Republic in which Stresemann was vainly to try to find international support for a government which could lead Germany into the ways of peace. Not only did the Republic have to wage ceaseless war against militarists and plotters within Germany, but it was also subjected to such intolerable blows as the invasion of the Ruhr by France and Belgium in 1923, the steady advance of inflation in its wildest form, and the draining of the country by foreigners whose foreign currencies permitted them to buy German money as if it were waste paper and to exchange it for products of native toil. One best visualizes the total demoralization of the people by standing with Valtin at the ferry landing where thousands of dock workers are returning from the day's toil. They are met by their wives and daughters who are there to seize their day's pay and rush to stores to buy food because overnight the money will fall so low in value as to be worthless.

Do we wonder that Nazism took root and flourished in such soil?

Forgotten, also, are our own actions during those years. Years in which we made isolationism a national religion, and in which our most constructive forces found a guarantee of peace in our neutrality laws.

Forgotten, too, is the indisputable fact that the world in which we lived—and are still living—accepted war as the final, and eventually, as the only way a nation may seek essential international change if other nations are unwilling to negotiate.

At the Drake Conference some months ago, Dr. William Ernest Hocking brought this latter point into such clear focus that Christian and educational leaders ought never to forget it again. He said:

> In domestic matters, the aggressor is always wrong, because there are ethical and legal means of dealing with any issue for which a man might resort to force. In international matters we can only say the presumption is against the aggressor. We should like to say the aggressor is always wrong, but we can say that only when we know that there are adequate ethical or legal methods of dealing with his particular problem which he is willing to accept as just.
>
> Unless we are prepared to say that it is always just to leave things the way they are, and therefore always unjust to change them, we face the as-yet unsolved problem of defining what is a just apportionment of the earth among the nations. The absence of a national solution to this problem is the chief reason why Germany turned toward the Nazi theory of state will. They saw the rosy optimism of England as the faith of a people, well satisfied, and willing to bless the *status quo* as just.

To this, the obvious rejoinder is—ah, but there was the League of Nations through which Germany could seek peaceful change—but, not only was it a League without The United States, Japan and Germany as members, it had also become a sham league manipulated for the national interests of a few great powers. To quote Hocking again:

> The members, especially the great powers, knew where mischief was brewing. They did nothing about it, commensurate with the difficulty. They tried through private palliatives, which we now call appeasement, to deal with radical maladjustments in which explosions were being prepared. Leadership in these troubled spots passed into the hands of unscrupulous and desperate men, not so much because there were no solutions in sight as because nobody was making a serious effort to find the solution. Each power was minding its own business. . . .

We, the people of the United States, must decide now whether we shall act the part of Shakespeare's Portia or Shylock in the court of world affairs.

Shylock had been deeply wronged. Spat upon, kicked about like a street cur, robbed by one device or another by spendthrifts whom he despised, he resorted to the ancient law of his people which called for exact justice—nothing more, nothing less.

Justice (fulfilling the letter of the law without consideration of circumstances) embodied Shylock's conception of righteousness, and to the judge's question:

"How shalt thou hope for mercy, rendering none?"

Shylock could answer in all sincerity:

"What judgment shall I dread, doing no wrong?"

Shylock belonged to the ancient world; but Portia belonged to the modern world in which the equities of any situation involving human beings must ever be considered. Following her great apostrophe to mercy ("The quality of mercy is not strain'd") she concludes:

> . . . earthly power doth then show likest God's
> When mercy seasons justice. Therefore, Jew,
> Though justice be thy plea, consider this
> That, in the course of justice, none of us
> Should see salvation: we do pray for mercy;
> And that same prayer doth teach us all to render
> The deeds of mercy. I have spoke thus much
> To mitigate the justice of thy plea.

Shall we exact our pound of flesh now that our enemies lie grovelling before us, or shall we remember that before God we are as guilty as they?

Let the individual criminals who can be apprehended and proved guilty of war crimes be punished in accordance with established legal practices. (Even here we must hang our heads to think that only the criminals on the enemy side shall be so dealt with, but it should not excuse one man's crime that another's has gone unpunished.) But let us attack the problems of Germany and Japan in the light of the certain knowledge that soon or late they will become our problems. To forget the equities of the past is to sow the seeds of future conflict.

*Dr. Davis is the executive secretary of the Board of Higher Education.

Rural Philosophy

The rural church is the logical institution to assume leadership in the development of a rural philosophy. Many clergymen are doing an excellent job. The church, however, is handicapped as long as clergymen are poorly trained for rural work, use the rural church as an economic steppingstone or as a place of retirement, remain isolated from the scientific and educational forces, and do not cooperate with fellow workers from other denominations to serve the community.

Christianity does not have a real chance to perform its mission in the rural communities so long as such conditions exist. The farm leaders and the educational groups from agriculture have much to contribute to an understanding of rural life values and philosophy, and they are willing to cooperate with the church folks.

The rural church has a major responsibility in many aspects of community life—by assisting in redeeming human relationships, by providing a set of moral values, by improving the attitude toward rural life, by encouraging better treatment of the land and neighbors, and by assisting the rural individuals to develop a sound personal philosophy and spiritual foundation.

—Dr. Orion Ulrey, U. S. Dept. of Agriculture.

Washington, D. C.

In the Land of the "Aussies"

By HERMAN REYNOLDS*

CIRCUMSTANCES have led our missionary group via Australia as we go back to India, and what a privilege it has been! I. A. Paternoster, of Sydney, soon had us out among the churches, and he said two significant things to us:

Herman Reynolds

First, that G. L. Wharton of our India Mission had given our Churches of Christ in Australia a great spirit of evangelism.

Second, that if we knew Miss Mary Thompson, their first missionary to India and who worked with the American missionaries, this was a passport to the inner circles of our brotherhood in Australia. What a lovely thing to say, and it stirred our hearts to find that the contacts between our churches were so closely allied to our mission work in India. We were surprised also to find that a good many of our friends of the American churches were Australians, and that many of our church leaders have been to Australia and helped strengthen the bonds between the two churches of our brotherhood. The contribution and ties are from both sides of the seas.

After visiting also with the churches in and around Melbourne, with the help of J. E. Allen and his colleagues, and in and around Perth, with the help of Maston Bell and his colleagues, we wish to give some of our impressions:

1. We were surprised to learn the size of our church in Australia. We have every reason to be proud of our fine church in this fair land.

2. We were happily surprised when we found the important place our churches hold in the communities. The leading men of many areas of life and many communities belong to our churches there. Any man of any worthy walk of life will find men of his own group and standing among these churches.

3. We were very much interested in the way the laymen took part in the services of the church. The Church Secretary appoints a presiding chairman for each Sunday. He takes care of the devotional service and the Lord's Supper, and turns the meeting over to the minister when the sermon is to be delivered. Different leaders read the Old Testament and New Testament Bible lessons. This helps to keep the men interested in the work of the church. Though this method may sometimes lack trained leadership, it gives much more opportunity for the development of leadership. This feature is unique in our brotherhood in Australia.

4. The spirit of evangelism is very strong in our churches. While we were in Australia, several "Evangelistic Missions," as the revival services were called, were being held with gratifying results.

The evening service in nearly all of our churches is especially evangelistic. I was speaking on our work in India in one of these churches one Sunday evening. Ten minutes before the service began, in one of the smaller rooms there must have been twenty people praying that in this service someone would accept the Lord Jesus as his Saviour. These prayers were not uttered in vain. This spirit of evangelism was found everywhere, and what a joy it was to see the zeal and enthusiasm.

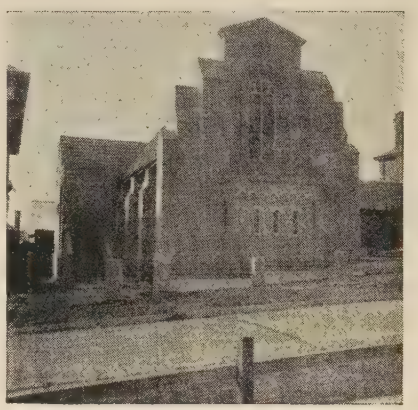
5. Another thing is that most of our churches are small in membership, but are found in so many strategic places. They have not gone in for great large churches, but for many small churches where the whole church keeps busy at the work of building the Kingdom. For instance, within twenty miles of the Flinders Station in Melbourne, there are 67 of our churches.

6. The church is now training its own ministry. We have three Bible Colleges in Australia. The Sydney and Melbourne colleges are the largest, and the one in Perth is working in cooperation with Glen Iris Bible College in Melbourne. We were privileged to be present at the ordination of eight fine young people for the ministry and mission work from the Glen Iris Bible College of Melbourne, as well as to attend their graduation exercises.

7. When we realize that the great continent of Australia contains only about seven million people, we cannot help but recognize the significance of our movement there.

Not only have they done a grand job in building their churches in Australia among their own people, but they are doing a fine piece of work among the Bush People of their own land.

Also they now have a Board of Missions which is sending its missionaries to India and the Islands of the seas. The churches are behind this work and are supporting it in a marvelous way. Their mission work in India, though smaller



Chown Memorial Chapel, The College of the Bible, Glen Iris, Victoria, Australia.

than ours, compares favorably with that which we are doing. The Australian Mission and the British Mission of our churches with ourselves call and send fraternal delegates to all annual conventions. We have a grand world fellowship of our churches in India. We hope we can, all together, not only have the vision of our Lord, but the courage to plan wisely and daringly in this hour of sacrifice and opportunity for the church.

8. Our people in Australia are loyal to the Bible and to our plea. They have a fine spirit of harmony, and they are so busy building churches, and saving souls for their Master that they have no time for divisions about things which separate our people in America. I hope that God's Holy Spirit shall continue to lead these good and fine churches in building his kingdom and spreading his word throughout the earth. "Ye shall be my witnesses . . . unto the uttermost ends of the earth."

*Mr. and Mrs. Reynolds, missionaries to India under The United Christian Missionary Society, recently returned to India via Australia.

God and Little Atoms

Atomic bombs obscure the view
Of tomorrow's glorious dawn . . .
Only God can clear the skies
When war-thoughts linger on.

For God made little apples
And little atoms, too
And only He can shift the clouds
And let the sun shine through!

—MAYME GARNER MILLER.

Return to Damoh

By DONALD RICE*

ON THE day that we were to go to Damoh, the alarm rang at five o'clock. It was bitter cold that morning and there was no oil heat to warm the room. But before we had a chance to doze off, Peter Solomon knocked on the door to be sure that we had gotten up. About half an hour later we climbed into a tonga and rode to the railroad station. We had decided to go third class, partly for the fun of it, and fun we did have.

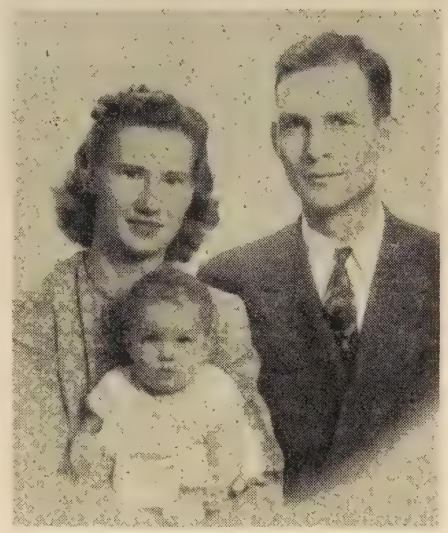
Peter had gotten there earlier and had a two-bench compartment saved for us. We had it all the way to Damoh except for one short run when two villagers got in. The ride was miserably cold until about nine o'clock; but we bundled up in blankets, wondering what the poor Indians that had no such clothes and blankets were doing. At one station we found out. The man in the next compartment got out, gathered a few dried weed stalks, and soon we smelled smoke from the next door.

We were met at the Damoh station at noon by Dr. Elizabeth Lutz, Miss Edith Clare Walden, and the pastor, and soon were loaded into another tonga and were on our way to the bungalow. It was just about the same as I remembered it when the Millers lived there. A good Hindustani dinner, followed by a nap, put us again into running order and good humor.

That afternoon the ladies held a reception and invited all the people of the church that remembered me. It was most embarrassing for me, because each of them expected me to remember his or her name, but I could call only a few by name. I had been away from India since 1933. Two of our cooks from the olden days were there, and so were two of the women who tried to teach me to read and write Hindi. Many of the old boarding boys were there; also an old evangelist and housefather named Bhayajee. They all seemed happy to see me and to meet Rusty and Joy, my wife and daughter. They really thought that Joy was cute, and several remarked that I used to look very much that way!

Just as we were finishing breakfast the next morning, a messenger came to tell us the sad news that Bhayajee's wife had died suddenly. She had lived for eighty years and for most of that time had been in mission service. The funeral was attended by almost the entire Christian community.

Saturday morning we went to the old "castle," as the bungalow which formerly was our home is called. The Singhs live there now; they allowed us to go through the house. We found three nice pieces of furniture that belong to the Rice family, and two big packing boxes full of linens,



Dr. and Mrs. Donald Rice and Joy

china, books, and pictures—and Mother's child's rocking chair; Joy is now enjoying it. The household equipment was a happy surprise and we surely needed some of the things because our freight has not come and no one knows when it will.

For our noon-day meal we went farther out to the other bungalow into which the Bonhams had just moved. We helped to get lunch ready, using an old pressure cooker that they had bought from my parents.

The hottest meal that Rusty ever ate in her life came that evening at the Singhs' home. They had two Indian families in for dinner guests and the food had been cooked for their benefit. There were many dishes, and I enjoyed them all even though my taste buds were soon paralyzed by the red pepper.

We were disappointed with the Boys' Boarding School, doubtless because the fond memories of childhood had been brightly idealized through the years, but the school really does need considerable material improvement [money is on hand for the purpose], and it needs, too, a trained boy's specialist to take charge of it.

Our visit to the hospital was a pleasant surprise, especially the operating room that had been built since I left. In Damoh there is much room for medical work even though there is a government hospital there. Motor roads radiate from Damoh in every direction, and for that reason it is the best situated of all our stations for village medical work. This could be done to great advantage to the Kingdom if the missionary doctor there were given an Indian assistant to carry on when he or she left for village tours or for furlough.

Damoh is not the same, but it is still friendly, familiar, and seems like a place where we shall be happy in doing a worthwhile work, if it be God's will that we should carry on the Rice tradition in that region.

*Dr. Donald T. Rice was born in India, son of Mr. and Mrs. Ray Rice, missionaries of the United Christian Missionary Society from 1914 to 1933. He and Mrs. Ruth Rice (Ruth Mae Pestal) and daughter, Joy, recently went to India for their first term of missionary service.

T. B. Frost, a Pioneer

THE entire community of Hawkins, Texas, was held in the grip of mixed emotions as the startling, arresting impact of the words, Professor Frost is passed, settled on their consciousness Saturday morning, January 5, 1946. For 32 years T. B. Frost had been a part of the community. People from Kentucky to Texas had come to know him and to regard him in a manner that was reverential. Even after eighty-odd years his personality was exceptionally dynamic.

Thomas Buchanan Frost was born December 18, 1874. When Thomas was eleven years old the family moved to Minton, Arkansas, from which place a few years later Tommy Frost went to Southern Christian Institute at Edwards, Mississippi. Here he joined the church in 1892 and began preaching. Following his schooling he returned to Arkansas.

Soon, however, President J. B. Lehman called him back to S. C. I. to work with the boys until, in 1900, he left the school and retired to a farm he had bought at Edwards.

When Major and Mrs. Jarvis gave land in Texas for the establishment of a school for Negroes, President Lehman was asked to send a pioneer to lay the foundation work for that school. His mind went to Tommy Frost, and he agreed to leave the comfort of his home for this new and extremely difficult field.

In January of 1912, Professor Frost arrived in Hawkins. The hardships of those early months need not be repeated. When his family joined him conditions were a little better. For seven months Professor Frost worked alone to clear the land and to do all of the things a pioneer must do. He was joined by Professor C. A. Berry. Later President Ervin and other brave men with their families came to help the great pioneer.

During these years Professor Frost was also a pioneer minister of the gospel in East Texas. Jarvis Christian College began to show such promise that many families moved in from distant points that their children might have the opportunity of a Christian education and the fellowship of the college people.

Again in 1922 Professor Frost was called upon to pioneer another school, Central Christian Institute, Shepherdville, Kentucky. He remained there until the school was closed in 1928 because of lack of funds. In March, 1929, the family returned to S. C. I. where in 1931 Mrs. Mattie Frost died. Later T. B. Frost married Miss Sarah Williams, a graduate of S. C. I. They remained at S. C. I. until December, 1939, when Professor Frost had reached retirement age. He built a comfortable home on his farm near Jarvis College where he lived, continuing to render service to the community, to the college, and to the church.

—T. H. BURTON, SR., Principal,
High School, Hawkins, Texas.

Hands Across the Sea

By LULA CONOVER*

DURING the pre-Christmas Bible Reading Campaign, promoted by the American Bible Society, international bonds of unity were wrought that were stronger than United Nations bonds or plans for world government. Especially were the people of America and the people of China drawn together by the reading of the same Scripture passage the same day. For two years the Christian people of China have entered heartily into the Bible Reading Campaign and shared the bond of union and spiritual encouragement which we all receive from our reading and study of the Word of God.

How was this movement introduced to China? We quote from an address given by Dr. Luther Shao, International Broadcast over XGOY Radio Station, Chungking, November 19, 1944:

"Some months ago in the United States, a group of Christians realizing the seriousness of the present worldwide crisis, and recognizing the need of comfort and consolation in these times of bereavement and suffering, as well as the need of a direct challenge to higher spiritual living, asked themselves this question: In view of the incompetency of human agencies adequately to cope with the present spiritual impoverishment of mankind, ourselves included, how can we replenish our wants? It was suggested that one of the most potent means was to turn to the Bible, a storehouse of spiritual power and consolation.

"How did the movement spread to China? In response to a cable received from New York on November first, transmitting the Bible reading texts, the six Bible Society Secretaries offered to sponsor the movement in China.

"In China about one hundred thousand bookmarks have been printed and widely circulated in ten provinces. Wherever this Bible reading project has been brought to the attention of church members and leaders, whether in China or in America, it has made an immediate appeal. One enthusiastic pastor offered to take three thousand Bible Reading bookmarks with him to Tachienlu, Sikong, and to circulate them among the various churches and missions in this borderland province.

"What good do we expect from this movement? In order to get the maximum benefit from this Bible Reading project it is essential not only that each chapter be read on the day designated, but read with devotion and reverence and with an earnest intention to live by the Word of God. When we realize that millions of Bible readers throughout the world are reading the same passages of Scripture on the same days, it should strengthen our feeling of solidarity with the Christians of other lands. Only by the devout and humble approach to God, the Father of light and truth, and to Jesus Christ, the living word, can we expect to receive God's grace and power, both of which are absolutely essential to holy Christian living."

Below we quote from a report of the American Bible Society regarding this year's campaign.

"Last year China was the one country outside the United States to take part in the daily Bible Reading Campaign. Because of China's successful participation, the American Bible Society decided to promote the campaign on an international scale through U. S. chaplains overseas and through the American Bible Society's foreign agencies.

"U. S. chaplains also cooperated in the program by encouraging daily Bible reading among servicemen in their charge.

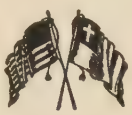
"The American Bible Society has also announced with regard to China that 200,000 New Testaments in Chinese are now being printed, and 100,000 Bibles will be printed soon for distribution in China through the Society's China office.

Luther A. Shao is one of the most influential of the many able leaders of the church in China. He received his Ph.D. degree at Yale University. He is now working with the National Christian Council of China.

"These volumes will comprise the first of a series of shipments to China of Bibles, Testaments, and Bible portions which are expected to total eleven and one-half million volumes during the next two years. The total is more than twice the prewar Bible circulation in China."

International treaties of friendship may be dissolved, with changing circumstances, but if the spirit of God works in the lives of his children we have a firm foundation for the hope that peace and good will and brotherhood will become part of the world order to stabilize, comfort and bless this distracted world.

*Miss Conover, Portland, Oregon, lived in China for twenty years, and is especially interested in the progress and development of the Chinese Christians.



News Notes
Committee on War Services

Returning Chaplains

About 18 months ago the Committee on War Services began working on the problem of helping our returning chaplains find suitable churches. A group representing the phases of our brotherhood life in this area was called together and finally constituted a sub-committee on returning chaplains. After several meetings a questionnaire was drafted and sent to all the chaplains asking them about their future plans and their desires about a church upon their return to civilian life. Such questions as geographical location, size of church, approximate salary, etc., were asked. When these questionnaires were returned they were mimeographed and sent to the state secretaries of the areas where the chaplain indicated he hoped to locate. The direct negotiations were then made between the state secretary and the chaplain and he was finally put in touch with churches of the type he desired.

Because of the ministerial shortage and the slow rate of discharge, there has been no lack of pulpit opportunities for the discharged chaplains. Many of the chaplains are taking advantage of the educational opportunities offered by the government and are going to school to work on a degree or to take refresher courses.

Government Housing Areas

Since the end of hostilities and the consequent shift of population of war workers, many theories have been advanced about the future of government housing areas. To date studies have shown that although the population turnover in these areas is high, the majority of those moving in are discharged veterans and their families that have found it difficult to find housing facilities. This means that the religious ministry in these areas have a great opportunity before them of reaching and ministering to the returning serviceman and his family. If many of these families are to be held for the church, it will be through the efforts of the interdenominational ministeries set up in these areas for the war industrial workers during wartime. It also seems a logical transition for the serviceman to make from the interdenominational army chaplaincy to the civilian church of his preference.

Kindergarten Closes

The most difficult task of the school year is to close the kindergarten for I feel like I am abandoning my family. Our closing was on November 17. Every child except two had a member of the family present.

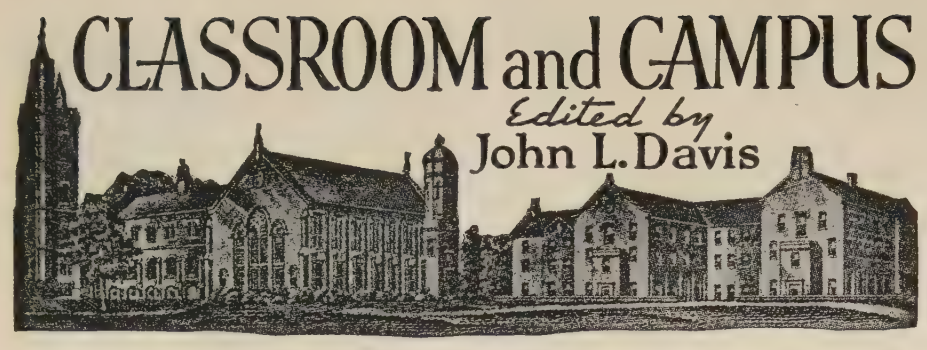
The first part of the program represented them in Sunday school, with songs and dramatization of Moses in the bulrushes. The rest of the program consisted of songs, the rhythm band, and dramatizations. Each child was presented with a letter of good wishes and an invitation to continue on Sundays and Wednesday afternoons. All have been quite faithful. Only four of these children go on to the first grade.

We now have an opening into some progressive homes and I feel we should do a good work with their children next year so as to win those homes to our work as well as to develop these children in their Christian growth.

—HALLIE LEMON.

Buenos Aires, Argentina.

WORLD CALL



Butler University
Indianapolis, Indiana

BUTLER University's student enrollment for the spring semester of the current school year has increased 39 per cent over the first semester, according to registration statistics released by Dr. C. R. Maxam, registrar.

A total of 2,216 students are taking work on the Butler campus in the day division. Of this number 1,950 are full-time students on the Fairview campus, 78 are part-time students of the Arthur Jordan Conservatory of Music, and 188 students are enrolled in the College of Pharmacy which is located in downtown Indianapolis.

To accommodate the increased enrollment the university has increased its faculty and expanded its curriculum. Thirty-one states, the District of Columbia, and Canada are represented on the Fairview campus this semester.

Four Butler University faculty members have recently returned to the campus from their wartime service. They are Major Merwyn G. Bridenstine, Army Air Corps; Lt. Commander J. Russell Townsend, Jr., Navy; Dufae W. Lee, government service; and Joseph Sibley Stull, U. S. Army.

Dr. Bridenstine is now back as professor of economics and business administration; Professor Townsend is again serving as an assistant professor of insurance; Professor Lee is serving as an assistant professor of pharmacology, and Professor Stull is an assistant professor of English.

New members of the Butler faculty for the spring term, recently started, include Dr. Roland Green Usher, Jr., who will serve as assistant professor of history in the College of Liberal Arts and Sciences; Professor William F. Shors, who will serve as an associate professor of accounting; and Richard Lewis, Mrs. Bernice Burgess and H. L. Richardson, who will serve as instructors in journalism in the College of Business Administration.

Drury School of Religion
Springfield, Missouri

William C. Burten of Kansas City, Missouri, was the speaker at vespers on February 10, and the same speaker was in chapel on February 12. Willis L. Perryman of Marshall, Missouri, was the speaker for March 3, and also for chapel on March 5.

Barbara Bell from Joplin Junior College, enrolled for the second semester, and Don Wilson is continuing his studies. Charles Davis, a freshman from Lebanon, Missouri, entered the second semester to prepare for the ministry.

Roy Fields was the convocation speaker on February 14.

Hiram College
Hiram, Ohio

A two-day religious conference, with a purpose to "help create a more pronounced feeling of the need for Christian fellowship in home, community and school life as well as inside each individual" was held at Hiram College, February 19-20. This conference was sponsored by the Hiram Y.W.C.A. and Y.M.C.A.

Miss Marie E. Shaver, associate director of the American Youth Foundation of St. Louis, and director of the Foundation's summer camp in Michigan, spoke at the opening convocation program. Her talk was on "The Essentials of Christian Faith."

The afternoon sessions on each day were turned over to discussion groups. Topics discussed included "Creative Campus Life," "Preparation for Family Life," "Community Leadership," and "Personal Religious Perplexities." Among the outside speakers participating were Miss Elizabeth P. Lam, professor of Biblical Literature at Western Reserve University; Roydon Mott of the Park Avenue Congregational Church at Meadville, Pa.; Miss Margaret Townsend, the youth secretary of the American Friends' Service Committee; and Harold W. Freer, pastor of the Dover Congregational Church of Westlake, Ohio.

The concluding program was held at a formal dinner gathering. The principal speaker was A. Dale Fiers, pastor of Euclid Avenue Christian Church in Cleveland. Mr. Fiers spoke on "Religion in the Atomic Age."

Hiram College opened the second semester February 4, with an increase in enrollment of 130 students, bringing the current student body to 380. Over one hundred of the new students were veterans, forty being married men. These married students and their families are living at a government housing project nine miles from the campus.

The College of the Bible
Lexington, Kentucky

At the meeting of the board of trustees on February 22, Dr. Howard E. Short of Hiram College was elected professor of Church History to begin at the Autumn quarter. He succeeds Professor Walter C. Gibbs who reaches retirement age at the close of this year.

At the same meeting, Howard T. Holroyd, missionary at San Luis Potosí, Mexico, was selected to teach two courses on missions during the spring quarter beginning April 1. Thus, provision is made for the teaching of missions for this year made necessary by the retirement of Dr. S. J. Corey.

The Expansion Program for the College of the Bible is being pressed forward by meetings of the general committee and of every other group that participates in the plans.

February 19 was Founders' Day. Carved on the cornerstone of the College of the Bible building is the date February 19, 1878. This is the date of its charter when it became an independent institution. Dr. A. W. Fortune, who has been connected with the institution in varying capacities as professor, dean, part-time instructor, and professor emeritus, was the speaker at a special convocation.

Texas Christian University
Fort Worth, Texas

A plea for facing the problems of today on the plane of highest moral law was made by Oliver Harrison, minister of the First Christian Church, Corpus Christi, in his address to the midyear graduating class. "Let us dare to hope that today's graduation may mean your passage through a gate whereby you may find the light of truth, the way of honor, and the will to work for the welfare of all men," he told the 41 graduates.

Work has started on two new dormitories, one for women and one for men, to cost approximately $540,000. Brite College of the Bible is also building an additional quadruplex—four-unit apartment house for married ministerial students. This is the sixth of its type to be erected by Brite College, and two more are being planned, Dean Colby D. Hall reports.

Three new appointments to the faculty have been announced by President Sadler. Dr. Henry B. Hardt has been made head of the chemistry department, to succeed the late Dr. J. Laurence Whitman. Dr. Robert H. Gregory has been added to the faculty of the School of Business as assistant professor of accounting. Dr. Leo Hendricks will join the faculty next September as assistant professor of geology.

Transylvania College
Lexington, Kentucky

Transylvania College will confer the honorary D.D. degree upon Kenneth Bowen, president of The College of the Bible, at the Transylvania commencement on June 10, it was announced recently by Dr. Raymond F. McLain, president.

Mr. Bowen received the A.B. degree from Atlantic Christian College at Wilson, North Carolina, in 1912; the M.A. degree from Transylvania in 1916, and the B.D. from the College of the Bible in 1917. He attended Union Theological Seminary and Columbia University in 1920-21 and received the M.A. from the latter school.

After pastorates in Auburn, New York, and Ann Arbor, Michigan, he was the minister of the Madison Avenue Christian Church in Covington for 18 years and concluded his pastorate there to become

president of the College of the Bible on April 1, 1945.

A native of Plymouth, North Carolina, he was married in Auburn, New York, and he and his wife have two children, Betsy and Brenda. He is a member of the executive committee of the Federal Council of Churches of Christ, and attended two ecumenical conferences, one at Oxford, England, and one in Edinburgh, Scotland.

It has been announced that Lt. (s.g.) Alfred M. Reese will be released from the Navy soon and will return to Transylvania to assume the duties of director of physical education and basketball coach.

Mr. Reese, who was graduated from Transylvania in 1933, was employed in the physical education department of the school from 1936 to 1942, when he went to the University of Kentucky. He was at Transylvania again in 1943 just prior to entering the Navy.

Lynchburg College
Lynchburg, Virginia

A conference on counseling in Secondary Schools was held at Lynchburg College, February 14, under the leadership and direction of Dean Fred Helsabeck. Attending the conference were superintendents, high school principals and teachers from twenty counties in the Lynchburg section of the state. The college was host to this preliminary conference which organized into a permanent educational endeavor. It is another attempt of the college to make a significant contribution to public education in the state.

The board of trustees met for the regular mid-year meeting on February 21 and heard the most encouraging reports which have been presented in many years. It took significant actions looking toward expansion of program and enrichment of educational services for youth.

Recently, the college entertained for dinner over one-hundred laymen from the Christian churches of Lynchburg and vicinity. A Christian Laymen Fellowship was organized with Louis F. Almond of the Euclid Avenue Christian Church as president. Dr. Robert W. Burns of Peachtree Church, Atlanta, Georgia, was the guest speaker. This new organization starts with consecrated purposes and with determination to build the Kingdom of Christ in this section of the state.

As a part of the Brotherhood Week observance, the college had as assembly speaker on February 14, Dr. A. G. Macklin, State Counselor for Negro High Schools and a member of the faculty of Virginia State College. Dr. Macklin in his timely address presented a great challenge to students and faculty. He pointed out with skill and clarity the fact that only free minds can fight a successful battle for human brotherhood.

William Woods College
Fulton, Missouri

William Woods College, Fulton, Missouri, is sponsoring at this time the College Jules-Ferry, Saint Die (Vosges) France, in an effort at rehabilitation after the destruction of the French school by retreating Germans in November, 1944. The French institution is a counterpart of William Woods College insofar as it corresponds to a junior college for women and has a normal enrollment of more than 300.

Typical of 1,060 veterans attending classes on the Butler University, Indianapolis, campus this semester are these three young men conferring with Dr. M. O. Ross (left), president of the university. Pictured (left to right) are Charles Millett, William Whitley, and William Larkworthy, who paid Dr. Ross a call to express their appreciation for the splendid treatment given them as veterans.

The following excerpts from a letter received by President H. L. Smith of William Woods from Theresa Montredon, headmistress of Jules-Ferry, indicates the difficulties encountered by schools in the aftermath of World War II.

"Our town, which had been occupied by German troops all through the war was completely burnt down by the barbarian horde when they had to retreat. Only a small part of the outskirts remained undamaged. Unfortunately, our school, which stood in the center of the town and had formerly been the magnificent palace of bishops, was destroyed with the cathedral adjoining. . . . The criminal conflagration took place in November, 1944. In January, 1945, Miss Poncey, the headmistress of the school at that time, managed to find a house which was soon made ready to receive day-girls, so that their studies were not interrupted for long. Yet one may easily imagine what lack of comfort was theirs and what difficulties their teachers (whose houses had for the most part been destroyed) met with. A few chairs and desks; that was all one could find to furnish the classrooms with; no laboratory, no library of course . . . and in those desolated rooms it was impossible to light a fire for the greater part of the winter though some of the students had not even coats or woolen socks."

Eureka College
Eureka, Illinois

An influx of 52 additional students at the beginning of the February term swelled the Eureka College enrollment to 152.

The number of men studying for full-time Christian service increased to 25.

The number of war veterans increased to 50.

The increase in enrollment exceeded expectations, and filled to capacity all available housing for single men. This situation will be relieved next month when a fraternity house which has been closed since 1943 will again be placed in operation, and arrangements for other men's housing are being studied.

Housing for married students is also a problem. The college already has 25 married students, and the enrollment of more is anticipated. Some are already living in the dwelling trailers which were leased to the college by the government.

Another facility for married students was authorized when the National Housing Agency allotted a 14-apartment building to the college. This structure, which has complete bathroom and kitchen equipment in each apartment, will be moved to the campus from Wilmington. It will be available for rental to married war veterans as long as the national housing emergency exists. It is expected to be ready for occupancy before summer.

August Larson, a graduate of the college, now professor of sociology at William Woods College, gave the address on the occasion of the college's 91st Charter Day anniversary, February 10.

Charles W. Kern was appointed instructor in chemistry on February 9. A graduate of Valparaiso University, he qualified for the master's degree at Boston University. He has been an instructor at Kemper Military Academy and a research assistant at the University of Missouri.

MISS CAMMIE GRAY, missionary to China, and her adopted daughter, Joy Ruth, sailed for furlough from Calcutta, India, Jan. 30 on the SS. "Orpheus," and were due in New York about Mar. 6.

On Feb. 3, at Baldwinsville, N. Y., John Lemmon, son of Mr. and Mrs. Robert B. Lemmon, missionaries to Paraguay, was married to Miss Grace Navin, a registered nurse. His father performed the ceremony. The young couple are residing in Syracuse, N. Y., where John is a pre-medical student; during the war he was in the 82nd Airborne Division. Mr. and Mrs. Robert Lemmon sailed from New Orleans for Buenos Aires and Asunción, on Feb. 23.

Rhodes Thompson, pastor at Paris, Ky., is a new trustee of The United Christian Missionary Society, succeeding Leslie R. Smith, minister of the Central Christian Church, Lexington, Ky.

Mrs. G. K. Halley, Sheridan, Wyo., and Miss Nell Scott, Winston-Salem, N. C., are new members of the Board of Managers of the Society.

Mr. and Mrs. C. H. Plopper, missionaries to China, sailed from San Francisco, Feb. 27.

George W. Buckner, Canonsburg, Pa., father of the editor of WORLD CALL, was among those seriously injured Feb. 22 at the First Christian Church, Washington, Pa., when a boiler exploded, killing one person and injuring 50. Mrs. Martha K. Mollenauer, church pianist, was killed by the blast. Mrs. John W. Love, wife of the pastor of the church, suffered severe burns and passed away on Mar. 1. There were 200 persons at the dinner. The interior of the church building was badly damaged.

Burnett Hobgood recently landed at San Francisco and went to Fort Knox, Ky., for discharge. His parents, Mr. and Mrs. H. B. Hobgood, missionaries to the Belgian Congo, expect to return to Africa in June, accompanied by their youngest child, Chris.

Mrs. Mary Scott Skinner, daughter of Oreon E. Scott, president of the Board of Church Extension and of the Christian Board of Publication, died Feb. 3 in St. Louis, Mo. She was a member of Union Avenue Christian Church in that city. A son, Oreon Scott Skinner, is among the survivors.

Mrs. Isabell Hatch Lewis, 88, mother of Miss Hazel A. Lewis, editor of children's materials for the Christian Board of Publication, died on Feb. 7 at the home of Miss Lewis in Glendale, suburb of St. Louis, Mo.

Mr. and Mrs. Lewis A. Hurt, missionaries to the Congo, and their daughter, Virginia, arrived at LaGuardia Field, New York, Feb. 18, after a flight of 51 hours from Leopoldville, via Liberia, Lisbon, and the Azores. They visited in Indianapolis for a few days but expect to reside in Baltimore, Md., at present.

T. N. Hill is now the secretary-treasurer of the India Mission, succeeding Kenneth L. Potee.

Miss Ann Mullin of India spent Feb. 13 and 14 at Missions Building, Indianapolis; it was her first visit since arriving in the U. S. on furlough in August, 1945. She has been receiving medical treatment up to now. She went to Canada for a visit and then returned to Indianapolis for a meeting of United Society trustees Mar. 5 and 6.

Miss Leta May Brown, India, arrived at Missions Building Feb. 18 for several days. Miss Ethel Shreve, also of the India Mission, spent Feb. 20 at headquarters. They were present for the meeting of United Society trustees, Mar. 5, 6. Mr. and Mrs. Claylon Weeks, Belgian Congo, with Mrs. Weeks' parents, Mr. and Mrs. Mitchell, were at Missions Building Feb. 12.

Dr. and Mrs. Donald H. Baker and family, who left New York Jan. 10 en route to the Congo, wrote from Cairo that they had an uneventful ocean voyage. They expected to start up the Nile about Feb. 12, and to go from Stanleyville to Mondombe directly by truck rather than take the long trip by Coquilhatville.

W. H. Fonger, former missionary of Disciples of Christ in the Philippines, and now secretary of the American Bible Society, stationed in Manila, received the Asiatic-Pacific Campaign Ribbon by Gen. Douglas MacArthur for contributions by courage and fortitude to the success of the campaign in the Philippines. A large picture of Mr. Fonger, in honor of this recognition, was displayed in a window of Bible House, New York City.

Charles Asa Lockhart, head of the department of religion at Cotner College from 1928 until the school closed, died at his home in Azusa, Calif., Jan. 13.

Miss Grace Young, who has been teaching in Woodstock School, Landour, India, since she left China, is returning to the United States for furlough. She expected to sail on the SS. "Andrew J. Newberry" about Feb. 2, arriving on the East Coast about Mar. 1. She expected to stop at headquarters of the United Society in Indianapolis en route to her home in San Francisco.

Miss Ruth Leslie, who went to Temple, Tex., for medical attention Jan. 28, returned to her mission work at San Luis Potosí, Mexico, Feb. 13. She was accompanied on the return trip from Temple by Miss May Wilson, en route to Aguascalientes, Mexico, from furlough.

Miss Wilson, en route to Temple from Riverside, Calif., visited her old home town of Calumet, Okla. Between trains at Calumet, 25 old friends met her, some of whom she had not seen for 15 or 20 years; while there, Miss Wilson visited the house where she lived when she was nine years old.

Thomas P. Inabinett, director of religious education in South Carolina since 1942, while serving also as pastor at the First Christian Church of Greenville, has become the full-time educational director for North and South Carolina.

Norman F. Matthews, Winston-Salem, N. C., lay chairman of the North Carolina Educational Commission, was ad-interim director in that state until Mr. Inabinett began his work.

George Oliver Taylor and C. A. Weesner of the United Society's staff, and C. D. Pantle, general manager of the Christian Board of Publication, represent Disciples of Christ on the newly formed Protestant Film Commission.

Stephen J. Corey, president-emeritus of The College of the Bible, Lexington, Ky., attended the meeting of the trustees of the United Society in January. It was Dr. Corey's first visit to a meeting of the trustees since he left the presidency of the Society in 1939.

Mrs. Merle Jordan Moore, Seattle, became the half-time children's worker for Washington and North Idaho on Feb. 1. She is the daughter of Walter Jordan, Montana state secretary for 17 years. She was chairman of children's work in Washington for five years.

Mrs. Mary E. Miller, mother of R. H. Miller, editor of *The Christian-Evangelist*,

(*Continued on page* 41.)

Women and World Highways

Business Women and Missions

By GLADYS IRWIN*

A DEEP, surging wave is beginning to sweep over the women's work in our churches. It is a new wave which is steadily and rapidly gaining in momentum and which is already proving its strength. If it has reached your church you are very much aware of it. If it has not, prepare for it, for it is surely coming, through your business and professional women. "Guilds" are coming into our churches!

Far too long have business women been left entirely out of our planning for church women. When women's missionary groups have been organized the time for the regular meetings has been set for the afternoon hours, or noon luncheons. The children are at school, the husband is at work, and this time is the most convenient for housewives. Of course, business women cannot attend such meetings, but it suits the large majority of the women, and so the time is set for two-thirty o'clock. The business women of the church are sincerely invited and urged to become members of the women's missionary society. True, we know they cannot attend the meetings, but they can "pay"! And many do. Even our church conventions come at a time in the week when business women cannot attend. It cannot be otherwise, but the fact remains.

The women's organizations in the church have been planned for the majority, and rightly so, but with nothing being done about the minority in too many instances. This leaves for the business or professional woman no way of participating except through her gifts of money. Most of us need a strong undergirding of information and inspiration as an incentive before our giving can be accompanied by real joy, and before our gifts will be worthy of our ability to give. Business women in the past have been denied contact with the source of a great deal of this incentive—groups of other interested, enthusiastic women.

Because of this situation a great source of potential power has been lying dormant. Business women have a great capacity for doing things efficiently and effectively, as well as for service and for giving. These capacities have been almost totally lost to the church because the church has not been conscious of the potential power wrapped up in its business women. For a number of years there have been Guilds, missionary organizations for business and professional women, scattered throughout the country, many of which have been content with a static program, one merely of maintaining a membership and a standard of giving, both of which were set up when the Guild was organized. In far too many instances the only way these groups grew was in years. But the situation is changing. Guilds are now experiencing an unusual and rapid growth in number of organizations, membership, offerings, and most important of all, great enthusiasm for the missionary program of the brotherhood. In the churches of one state alone the number of Guilds has almost doubled in two and one-half years. In one church the membership of the Guild has increased from thirty to ninety, and the yearly budget from one hundred dollars to eight hundred dollars, in less than three years. In another church a new Guild was recently organized with twenty-four members, and in four months its membership had increased to sixty-four. These are two of our larger churches, but we are finding the same growth toward one hundred per cent membership among business women in the small churches also.

The scope of the interests of business and professional women as a whole is broad. In the educational field now as never before are the interests of women world wide. The same may be said of those in the medical profession, and others. In the field of business, women are thinking in terms of world economics and are vitally affected by world conditions. Hand in hand with such general world interests one finds among business women a very real interest in the world mission of the church. In many instances it is more latent than active, but given the opportunity, it is easily aroused and transformed into enthusiastic service and sacrificial giving. In church after church in recent months a suggestion has been made, an invitation to organize has been given, the opportunity presented, and a new business and professional women's missionary Guild is the result.

This group of women enjoy combining several things in their Guild work. First of all, of course, is the task for which they were organized—helping to extend the church throughout the world by becoming increasingly better informed, by consecrated service, and through individual stewardship. Here is provided an opportunity for securing the latest and best books on world conditions and on world citizens—our missionaries—through the Guild library, to which all members have access. Many such libraries are being built up through gifts of books presented by the individual members. Recognition is given the donor on the flyleaf of the book. Here, too, is opportunity for working together in various service projects, which puts an interest and a life into missionary work that the mere giving of cold cash fails to stimulate.

When a member becomes informed and is given an opportunity to serve, all phases of stewardship become a joy. Experience has proved that the paying of "dues" in Guilds holds giving at a minimum. In organizations where dues have been discontinued and the pledge system inaugurated, the giving of business women has increased several hundred per cent. How foolish we have been in years past so to limit ourselves by suggesting twenty-five cents a month when, where the bars have been let down, the average per capita giving each month runs close to one dollar! In many churches the regular monthly Guild meeting is a dinner meeting at the church. Here is extra provision for fellowship. Here is an opportunity for some fun in group singing around the tables. Table decorations which are seasonable or which augment the program that is to follow add much to the meeting.

As to the program for the evening, the regular program material obtainable from The United Christian Missionary Society is in general use. Occasionally a book review is substituted for the program material. Some groups use a study book, presenting a discussion type of program, with an occasional panel discussion or "town hall" meeting. The most rapidly growing and live Guilds attribute their success to worth-while programs well prepared; plenty of new books to read; the pledge system of giving; the fellowship provided by dinner meetings; and a growing vision of their possibilities.

Business women are rapidly coming into a place of service in the church, where their influence is being distinctly felt. There is a new and irresistible surge of interest and activity among this group across the country. We are becoming "business women conscious" in our churches. Let pastors and missionary-minded lay members encourage and assist in the development of this great source of unused power, and let business and professional women themselves speed ahead with even greater enthusiasm in this magnificent world-wide mission of the church.

*Miss Gladys Irwin, of Wichita, is state chairman of Business and Professional Women's Guilds in Kansas.

Peace Through the Cross

A series of three impressive and helpful Easter Week of Prayer services under the above title has been prepared by Mrs. Harold F. Humbert of Enid, Oklahoma. A sample copy has been sent to the president of each adult missionary society and women's council. Additional copies are available from The United Christian Missionary Society at the following prices: 12 for 45¢; 50 for $1.65; 100 for $3.25.

A copy of the *Supplement*, containing resources for leaders will be sent with each order. Additional copies, 5 cents each.

For Adult Missionary Groups

Theme: Africa

Kongo Kintuadi

DANA M. ALBAUGH in *Kongo Kintuadi,* or *Congo Fellowship* as it would read in English, a pictorial book on the work of the Northern Baptists in the Congo area, tells of the way in which an old custom came to have new meaning for a humble inquirer, a young woman:

"What is baptism?" the young inquirer was asked.

"'Why, it is like some of our lawsuits,' she replied. 'You know, if they accuse me, the case goes to the judges; if, when it is tried, they paint my left arm with chalk, that shows that I am guilty. But if they paint my right arm white, that shows that I am innocent. And baptism is just like they painted my right arm white, to show that the church judges my life to be worthy in the Lord for baptism.'"

Mr. Albaugh quotes an African assistant pastor as saying: "When first we heard the Word of God, we thought it was a great tree under which we could sit and rest. Now we find it is a machete which we must pick up and go to work."

Opportunity Threatens

Did you read Mr. Sly's "Sixty Days on the *Oregon*" in the February WORLD CALL? It is full of significance for our study of Africa. Read too in the same issue Herbert L. Minard's "Opportunity Threatens in China." Read that and apply the thought behind that strange title to the work we should be undergirding in Africa. Literally, we need to pick up our machetes and other necessary tools and do the work we have set before ourselves.

Test Yourself

If you were suddenly dropped down into a Congo village, what would you expect to find? How would you conduct yourself? How many of these attitudes would be yours?

Interested
Stuck up or superior in feeling
Fearful
Condescending
Cautious
Suspicious
Appreciative
Contemptuous
Sympathetic

This is a good list for all of us to work on. They can be used as a measuring stick in many a situation that is new and strange. One does not have to cross an ocean to be thus tested.

Solidarity of Village Life

A young West African has been studying in America—Solomon Caulker. He is very sensitive to some of the problems facing Christians in Africa. Among these is maintenance of solidarity in village life. Life there is regulated by the pattern that the ancestors have set. Mr. Caulker has pointed out to American friends the problem that arises in the indigenous church of West Africa when the church insists upon monogamy in a society where a man's social standing depends upon the number of wives he can call his own.

Members of adult groups who have Presbyterian friends from whom they can borrow missionary magazines might profit from a careful reading of "An African Christian Writes" in the February, 1946, issue of *Women and Missions.* Mr. Caulker has some very important things to say to the Christian church. There has been tremendous progress through the spread of the gospel in Africa but the spread has not been easy. Real obstacles have been in the way: superstition, economic problems, the whole western structure of modern Christianity with its western hymns, forms of worship, architecture. Looming large in Mr. Caulker's feeling is the inconsistency of Christians who speak so forcefully of the brotherhood of man and practice discrimination against people of darker skins.

Efforts to Decorate

That same issue of *Women and Missions* tells of a visit to an African church in the Cameroun—an area that looks insignificant on the map but is larger than New York, Pennsylvania, West Virginia, New Jersey, Connecticut, Rhode Island, and Massachusetts.

"Sunday morning 2,000 worshipers crowded into the bark church. The efforts to decorate the mud-floored building were most ingenious. Four banana trees had been transplanted to form a green setting before the pulpit platform. Lilies were suspended from chains woven out of leaves. Palms were tied to the pillars and walls. The thatched roof was new and fragrant. The pulpit platform was faced with bark, as were the walls. How the people did sing and 'answer back' to the preacher at appropriate pauses."

A number of our missionaries have referred to the pleasure the Congo people take in antiphonal singing. The native work songs are antiphonal so that the people readily enter into the spirit of such singing.

Our Children Will Eat Food

Do you recall the story of Afalankele in the program packet? There was not room in that story for the work song of the women. It is so basic, touches so our common humanity, that it is printed here as fully as recorded by Faith McCracken. It is an endless song, just as mother love and concern are endless:

Solo: *Toko tokiso tomela bonene -o!*
(Our casava grows big!)
Response, from fellow workers: *Bana bakiso bifola toma -o!*
(Our children will eat food!)
Solo: *Basangu bakiso bamela botale -o!*
(Our corn grows tall!)
Response: *Bana bakiso bifola toma -o!*
(Our children will eat food!)
Solo: *Bambenga bakiso baleki tsa -o!*
(Our peppers exceed in heat!)
Response: *Bana bakiso,* etc.
Solo: *Ngunda ikiso ileki jwe-e-o!*
(Our bananas are exceedingly sweet!)
Response: *Bana bakiso,* etc.
Solo: *Wane boala la bolo -o!*
(The sun shines bright!)
Response: *Bana bakiso,* etc.
Solo: *Mbula eojwaki lbi -o!*
(The rain came down yesterday!)
Response: *Banak bakiso,* etc.
Solo: *Mpoke ikiso ifotoka -o!*
(Our pots will boil!)
Response: *Bana bakiso bifola toma -o!*
(Our children will eat food!)

Alleviating Human Misery

Drs. Howard and Marjorie Horner are preparing to return to Africa this spring. In a friendly letter Dr. Howard Horner wrote recently:

"We hope that some of the newer developments will make life easier and our work more effective in the Belgian Congo. D.D.T. should help us to get rid of the mosquitos, roaches, and many other insects. Insulation material placed over our ceilings should make our houses much cooler. As there have been improvements in electric plants each of our stations is planning to have electric installations sometime this term. We will probably have trucks in the not too distant future. They will aid greatly in our work.

"News from Wema has come to us quite frequently. No doctor or nurse remained to carry on our work while we have been at home. The nearest hospital to Wema is the government hospital eighty miles away . . . . Judging from reports the natives make inquiries about us daily and we will probably have hundreds waiting for treatment when we arrive . . . .

"As we go out this term it is with the aim of establishing the type of hospital we believe should be the minimum for a Congo hospital. Simple structures made of homemade brick using mud mortar and equipped with only the essentials can go a long way in alleviating the human misery so prevalent among our native friends in Congo."

We Prove Ourselves

For Edna Poole's worship service, "Following the Trail of Faith—We Prove Ourselves," see another page in this issue of WORLD CALL.

They Come to Us

By JOHN McCAW*

(Continued from March issue)

SUPPOSE a student from "Darkest Africa" comes to study here—and there are many coming. What will be his opinion of American Christianity which allows us to preach one thing and to live another? What sort of concept of the role of Christianity in one's total life will he gain when he finds that many of those of darker skin here in our country, who have had theoretically all the advantages of a Christian civilization, express themselves for the most part either in an "other world" religion developed by force of dire circumstances in the life of this world, or in agnostic and atheistic rabble-rousing groups, in hope that anything is better than sitting still in their present condition? Will not that student be somewhat in a dilemma when he finds that those who are responsible for sending missionaries to him are not ready to accept him in their own homes?

China is on the verge of developing into a great nation. Either it will become a nation strongly unified by a deeply spiritual and cosmic conception of life or it will become a nation welded together by strong hands developing along materialistic lines, possibly for military aggression. Imagine the way in which a Chinese student will go when he finds that Christianity is not answering the cultural and sociological problems of America, but rather that technological science is the God of America. Will that Chinese student go back with the idea of serving his fellow men, or will he go back hoping to exploit his fellow men because of his superior knowledge and to become one of the dollar barons of new China?

Yes, students are also coming from our neighbor countries in the American hemisphere. Many of those countries are choosing between democracy and dictatorship. What will they think when they find our own economic life in such a turmoil that Christian principles are hardly evident? Will they think that democracy and a Christian culture are the answer to government, or will they feel, because of our inefficiency and our procrastination and our selfish quarreling, that perhaps what is needed after all is a strong totalitarian expression of government? If, after having been with us for several months or years, they do not have a genuine feeling that we are interested in other nations and that our point of view is international, what can we expect of them when they go home? Will they be interested in world consideration or will they rather turn into themselves and try to develop a strong sense of nationalism for their own nation?

All of these questions and all these considerations face us as young people and as college students. We have the greatest opportunity of all the world, of all times, to shape the future destiny of the world. The training of hundreds of thousands of diplomats, the sending of missionaries, the spending of millions of dollars in dollar diplomacy could not begin to do what we can do with those young people from other lands who are increasingly in our midst. They will become the future leaders of governments. How we act, what we say, what we do will determine the future destiny of the world.

Things to Do

Among the many things that you can do as a young person are these:

(a) Take an inventory of your own life and see whether or not in your own practice of following your Christian beliefs you will present a consistent picture to a foreign student who may be in your area.

(b) A young people's group of a local church may inquire of the managers of near-by industrial centers as to whether or not they have any technical trainees in their program, or will have. These trainees may be visited and invited to the fellowship of your church. Do not be surprised if the trainees are shy and do not come. Be persistent in your invitation.

(c) If you are located near a college campus, have your youth group inquire whether there are foreign students enrolled. Invite these students into your youth program. The best way to proceed is to make personal friends of them through the normal experiences of your college days and then bring them into your church program. Do not frighten them away by trying immediately to "convert" them. Earn their respect and admiration and they will trust you.

(d) Make your international day observances, world brotherhood and organizational lessons real by inviting in foreign students to present their candid picture of what they feel America can do to make possible world brotherhood.

(e) Do not assume that because you are a member of a great nation you have arrived. Rather, with all humility and eagerness seek to learn about the countries from which these students come. You will do them great credit and yourself also by asking them about their country and by being receptive to their culture.

Sources of Materials

If you are interested in getting some facts on the number of students coming to our country and the countries from which they come, write to the Committee on Friendly Relations Among Foreign Students, 347 Madison Avenue, New York 17, New York. Several items of literature are available. Among the most important are "Technical Trainees from Overseas," "The Unofficial Ambassadors," "India Sends America Her Students," and "Students and One World."

*National Director of student work The United Christian Missionary Society.

Missions in CYF

Circles and Triangles

Seniors:

"Africa Joins the World," a film which *shows* Africa stepping from the age of Abraham into the age of Henry Ford, would be an excellent aid to the program suggested for April, "African Hands at Work." The dramatic presentation, "Flags Over Africa," would lend variety. *This Is Africa* supplies interesting facts for the discussion. The worship program, "What Is That in Your Hand?" provides a climax for your program. The Doidge program and discussion guide contains all necessary suggestions.

Intermediates:

The African song on page 66 of *More About Africa* should be learned in April, if you have not found time to learn it earlier. "What Christ Is Doing for Africans Today" can be a most interesting discussion because of the many illustrative incidents and a good story.

Sunday Evening Meetings

Many are preparing now for their study of our own Mission in the Belgian Congo and want interesting, up-to-the-minute material. Virgil A. Sly has provided this in recent articles: "The Church of Christ in Congo," *The Christian-Evangelist*, Dec. 19; "And He Healed Them," *Front Rank*, January 13; "Sixty Days on the 'Oregon,'" WORLD CALL, February; "The People of the Congo," WORLD CALL, March.

Plan Now for May

May 5-12: Christian Family Week.

May 26: Rural Life Sunday. You might visit a youth group in a rural church.

May 30: Memorial Day. Memorial Service for young men who gave their lives in the war.

Order materials for the study of "The Christian and Race."

Elect officers. Fill out double officers' card; send one-half to the national office, one-half to your state office.

Missionary Worship Service

Theme: Following the Trail of Faith

MAY

We Prove Ourselves

Hymn: "Lead On, O King Eternal" (*Christian Worship: A Hymnal,* 363).

Leader: Our American church has a history of pioneer heroes, of epochs of great persecutions, of leaders of strong faith whom we honor and revere.

In the mission fields today, Christian leaders, strong of faith, are building the Christian church in their homeland. They carry on under persecutions, sometimes from their own family, sometimes from outside influences and powers. But they are steadfast and courageous.

In the Congo field at a convention a group of gray-haired pioneer evangelists stood up to sing, "Am I a Soldier of the Cross?" The audience, black and white, were greatly moved. These were some of the men who had gone out to far villages to teach the gospel in the day when they didn't dare eat any meat unless they saw the animal from which it was taken as so much human flesh was sold; in the days when, to get to distant villages, they had to wade swamp after swamp, holding their precious sacks of salt high above their heads to keep them dry, for this salt was used for money to buy food and to make their way safe among the people. The wives of these pioneers were named "mpisaji" (tears) by their husbands because they refused to stay behind but went along in spite of danger and hardships of travel. Even today they are referred to by this name.

Hymn: "Am I a Soldier of the Cross?" (*Find in some old hymnal and give to a solo voice two or three of the most significant stanzas.*)

Prayer: Meditation on how much we owe to our pioneer leaders of the church in all lands from the days of Paul and Silas, the days of Luther, of the Pilgrims, of Dr. Shelton, and other brave missionaries to the day when we have a great number of heroic nationals on all of our mission fields.

Leader: One of the favorite stories of the native leaders in the Congo field is the story of Gideon, not the incident of choosing the three hundred brave men, but his first test to prove that he was willing to overthrow the idolatry of his father's house before attempting a bigger service. Let us hear this story.

Reader: Judges 6:21-32.

Leader: What are some of the idols that must be overthrown in the Congo?

First Speaker: The belief that charms and taboos will affect illness and good fortune. A child becomes suddenly ill with convulsions—conflict: shall the parents turn to the witch doctor or shall they take the baby to the white man for medicine? If it is a several days' journey to the white man's medicine, the temptation becomes great to accept the fathers' and grandfathers' manner of fighting illnesses.

Second Speaker: Bōkōkō's brother died. He left two young wives, which in tribal law became the property of Bōkōkō. This really meant a fortune as the Congo people count wealth. And he was a mission school teacher, working for the very little bit the Mission had to give him. He wrote the missionary teacher to pray for him that he could remain strong in this great temptation. This young man was paying the debt of a younger brother to keep him out of jail, his mother was a leper and could not walk on her crippled feet, and his own wife was constantly nagging because he had no money to buy her clothes.

Bōkōkō's name should be written alongside the names of the heroes of faith for he chose the better way.

Third Speaker: Ifeka Louis and his young wife went to a far distant village to teach and preach. When they arrived they found that all along the river bank the first row of houses were covered by jungle growth and the paths grown to weeds. They asked the people to clean up their village. They could not see passing ships or the canoes approaching their beach.

But the native people said, "Oh, no, we can't touch those trees and weeds. Those houses are haunted. Many people died in them. If we as much as touch them we'll be killed instantly." So Ifeka and his wife prayed for strength, took their knives, and began cutting the underbrush.

An old village elder told this story to the missionary. He said, "We all stood about, certain that these two would be struck dead but they were not. Then, we knew that the Father God of whom they had told us was really stronger than any of the spirits. We knew that we could follow this great God. There was a great ingathering into the church in our district."

Leader: Let us sing "Forward Through the Ages," realizing what these great words mean. (*Christian Worship: A Hymnal,* 498.)

First stanza.

Prayer: For those who are under trial, that they may hold steadfast.

Second stanza.

Prayer: For ourselves, that we may be as the trunk of the tree which gives strength to the branches; that we may be vital and life giving.

Third stanza.

Leader: Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

—Edna Poole.

Echoes From Everywhere

Shanghai After Five Years

On January 10, 1946, I arrived in Shanghai from Chengtu. Transportation is still very difficult; many who would like to come east must keep on waiting patiently. The strange thing is that bus fare is higher than plane fare, but the majority of the people cannot possibly get passage on the planes.

Shanghai seems like a different world. I really had not expected to feel the contrast so strongly. The greatest thrill to me in being in Shanghai now is to be with my brother.

Shanghai seems to be the same bustling city that I left a little more than five years ago. They have added to their traffic, rickshas drawn by bicycles. These are plentiful and are quite comfortable riding. They take two passengers. These, I suppose, China owes to the Japanese. Of course the American Army and Navy are very much in evidence. Several places have been made into clubs for them. I had been accustomed to seeing American sailors on the streets of Shanghai before the war, but not the Army and Airforce.

Prices are still very high, so high that I dare not do anything but just look at the attractive things for sale. Most of the shops seem to be open. It is also surprising how many of the old friends are either still here or have returned after being in their home countries or in the armed forces. Life does go on. I hope to stay here for two weeks before going to Nanking. Life here with my brother, Bayard, in this hotel is the height of luxury for me.

I am glad to be in China at this time and to be working in the ranks of the Christian forces. It is my prayer that my own country shall never forget for one minute her world-wide Christian opportunities which are really greater now than at any time in her history.

—Margaret Lawrence.

China.

Missionary Offering From Puerto Rico

In a letter of February 7, 1946, from Puerto Rico, to The United Christian Missionary Society, Mrs. Juanita Gonzalez enclosed a check for $40 for "the education of the 150 new missionaries." The women of Puerto Rico in their missionary societies gave this money and sent with it the following message:

"May God bless this small offering to the furthering of his work, and also bless abundantly the person who has dedicated his life to the work of our Lord."

Message from Tokyo

The following paragraphs are from a letter written by Tadashi Tominaga of Tokyo, Japan, to Mr. and Mrs. J. B. Hunter:

"There was no one who was injured during the war among our church work-

ers, but Rev. Tomono (Tennoji Church) and Rev. Ishikawa (Koishikawa Church) lost their properties by the aerial raid. The Takinogawa church was purchased by the government and broken down in order to evacuate the area for it was situated too close to the government railroad. The Sendai church was also forced to move to the other place, and later the church building was destroyed by the aerial raid. Hirai Sensei and Oda San are very well and working as usual in the girls' school.

"Since the war was closed, Japanese are cooperating to the fullest possible extent with occupation authorities, not only because they are so ordered, but because they feel cooperation will ease the hard work to build a new Japan.

"Owing to the scarcity of food, clothes and residences, this winter will be one of the most miserable ones. Though there are some food and other goods on the market places nowadays, they are very expensive and our living costs are getting more expensive."

Christian Layman of the Philippines

Emiliano Quijano, one of the leading laymen of the Churches of Christ (Disciples) of the Philippine Islands, united with the Christian Church in 1901. He is one of the original group of seven baptized in Manila Bay at a spot near where the remains of Manila Hotel now stand. After forty-five years, three of this group are still living and active in church work: Leon M. Bana and Simon Z. Rivera, ministers, and Emiliano Quijano, a lay worker.

Emiliano Quijano

He continued to serve the church during the Japanese occupation. His wife, who had been very active in women's work, went to her reward during the war years.

As cashier of the Agricultural and Industrial Bank of the Philippines, Mr. Quijano is a very busy person, but weekends and holidays are spent in preaching, helping plan and conduct local church institutes, and district, provincial and national conventions, and promote the sixfold program of the churches: Evangelism, Stewardship, Christian Education, Economic Improvement, Health, and Recreation. He may not live to see the day, but the time will come when Christ's prayer "That they all may be one" will be realized in the world, and Quijano will have done his share in the Philippines.

—ALLEN R. HUBER.

All People's Church

At a recent church service at All People's Church, Los Angeles, California, Dan Genung gave the invitation and twelve persons came forward—four were Caucasians, two Mexicans, two Japanese, three Negroes, and one Chinese. Two weeks later when the invitation was given, two Negro young people made the confession. The boy is a high school track and football star, and an outstanding youth leader. The girl is the leading soloist in her school. All People's Church is growing and is representative of the group in the community.

A Missionary in India

During his past term, 1940-46, Church Howe Smiley, missionary in India, was in charge of the Damoh District evangelistic work for four years. This is a district for which the Disciples of Christ Mission alone is responsible. The district is approximately eighty by forty miles, with all-weather roads, 1,200 villages, and a population of nearly a half million. Wherever he and his evangelists went, they were welcomed, and many listeners came for the gospel message. The sale of Christian Gospel portions and tracts was high even during the war years.

The last two years were spent again at Bilaspur where Mr. Smiley had charge of both the evangelistic work and boy's educational work. The British government had established a vast military camp in and around Bilaspur for the famous Indian 44 Airborne Division. The Smiley home was always open to the British officers. One huge air field had been constructed adjoining the robber village of Moripara. The quiet of this old robber village was now disturbed by the roaring planes overhead most of the day. Many of the Christians found employment at the air field. Here again valuable contacts were had with the British personnel.

In Bilaspur City Mr. Smiley managed the boy's schools with an efficient staff of Indian Christian masters. The first two classes of a new boy's high school were also started.

Church Smiley was the chairman of the joint committee on evangelism for the Indian church convention. He also carried on the work of superintendent of the

Hidden Answers

1. Who is the president of the Federal Council of Churches of Christ in America?
2. How did a catastrophe in India become a blessing for the work of missions?
3. What city in Germany was spared destruction toward the last days of the war?
4. What practical courses are offered at Jarvis to fit students to return and benefit home communities?
5. Why were Ebenezer Otter, senior of the Czech Brethren Church, and Dr. Mirsoslav Bic persecuted during the war?
6. What is the principal religious need of the southern mountain section of our country?
7. What missionary has just returned to the scenes of his childhood?
8. For what work will Thomas Buchanan Frost be remembered?

In Memoriam

Miss Elizabeth Conner, December 13, 1945, Simpsonville, Kentucky. A faithful and devoted member of the missionary society, the Guild, and the Christian church. She was like the Master in that she "went about doing good."

Mrs. W. E. Maschal, February 5, 1946, Ocean Park, California. Charter member of the church, and a devoted Christian. Active in Sunday school and missionary work. WORLD CALL Secretary at time of death.

J. W. Mode, November 18, 1945, Minneapolis, Minnesota. Faithful member of Minnehaha Christian Church. Age 69.

Mrs. J. D. Jackson, January 23, 1946, Alpine, Texas. Life-long, active member of the Christian church and missionary society. Interested in education. Sol Ross College stands as a monument to the memory of Mr. and Mrs. Jackson. Ardent Bible student and lecturer.

Mrs. Nettie F. Erdman, January 15, 1946, Santa Cruz, California. A long-time faithful member of Garfield Park Christian Church and missionary society. Age 73.

Mrs. R. E. Willoughby, January 29, 1946, Bellarthur, North Carolina. Member of Arthur Christian Church. Always a loyal and faithful church and council member. Enjoyed state and national conventions.

Miss Minnie Harbaugh, 1946, Oklahoma City, Oklahoma. Efficient treasurer of Oklahoma Women's Christian Missionary Society for thirty-five years. Her life was dedicated to the service of her Master, and she continues to live in the hearts of those with whom she labored so faithfully.

Mrs. Bertha Ward, February, 1946, Robinson, Illinois. Faithful and devoted Christian. Served seventeen years as superintendent of elementary department of the Bible school. Faithful worker in the missionary society and woman's council.

Mrs. Rosa A. Van Metre, December 13, 1945, Martinsburg, West Virginia. She lived a remarkable life of Christian service, a faithful life of church founding, evangelism, teaching, and stewardship. President of missionary society since 1903. Her vision and outreach extended from the mountains of Tibet to the jungles of Congo. Age 79.

Mrs. Laura Belle Brooks, February 17, 1946, Moundsville, W. Va. Loyal and active member of First Christian Church, Bible school, and missionary society.

Joint Hindi Language Examination Board which conducted the language exams for several cooperating missions.

Impromptu Preaching on Luzon

By WILLARD A. GUY*

ONE of our Disciples of Christ churches in the Philippines is located just outside the entrance of our Division Area here at Marikina, Luzon. I took an opportunity to visit our church at Marikina recently.

Sunday school was still in session as I entered. It was immediately noticeable that the congregation was divided into two distinct groups—the older people on one side, being taught by the pastor, Rev. Castro, in their native tongue; and on the other side were the younger people being taught by one of our American soldiers for they could speak and understand English.

After the worship service started, the pastor came down and asked me to go to the platform. When I asked why, he said, "Never mind, just come." Since they had just put two chairs up to the Communion table, I assumed they wanted me to help serve. However, when I was seated, Rev. Castro asked if I was the Disciple chaplain that had inquired about the church during the week. After I said I was he said, "We are very happy to have a Disciples of Christ preacher with us and you are going to preach for us now."

Not having gone prepared I tried to beg off and said that half the people would not understand me since I could not speak their language. "Never mind," he said, "you preach in English and I'll take care of the rest."

I did some fast praying for the Spirit of the Lord to help me out—and my hastily said prayers were answered even as I got up on my feet and I spoke to them on "The Significance of the Cross." It was remarkable the good that sermon did *me!* After developing the significance of the cross to Christians in general, I brought out that for those of us gathered together in this service, the cross was significant in yet another way—it was because of the cross and the Christ and his life of service that we had met.

Chaplain Willard A. Guy, and Assistant Division Chaplain Cope, holding funeral service on Luzon for one of the men in the unit.

It is remarkable to watch the expressions of doubt and uneasiness disappear from the faces of the people when they see the cross on the chaplain's collar. As soon as the cross was noticed, I was immediately received as a brother and was extended the greatest hospitality they could offer.

While I was speaking the minister was writing as fast as he could. When I finished he got up and said, "Now I will preach your sermon in our native tongue." Then he preached his sermon in English and then in Tagalog, the native tongue. This was followed by the Lord's Supper, an impressive service.

Ordinarily the service would have closed with the Communion, but the soldier who had been teaching the Sunday school class was leaving for the States during the week, so they held a "prayer of blessing" service.

The entire worship service is one I shall never forget.

*Chaplain Guy is a Disciples of Christ minister with the U. S. Army, assigned to the Headquarters 343rd Infantry.

Disciples at Columbus

Approximately forty of the 500 delegates at the Columbus meeting of the Federal Council were Disciples of Christ. Twenty-four of these were members of the Council appointed by the International Convention. Others were present because of interdenominational or other appointments. Included in the Disciple group were the following:

Hampton Adams, H. C. Armstrong, Spencer Austin, Jesse M. Bader, George Walker Buckner, Jr., F. W. Burnham, Lin D. Cartwright, Myron Cole, Reuben Coleman, A. E. Cory, James A. Crain, Clark Walker Cummings, Hugh D. Darsie, John L. Davis, H. A. Denton, Harold Fey, E. K. Higdon, Robert M. Hopkins, J. B. Hunter, S. G. Inman, H. M. Kauffman, L. W. McCreary, Oliver W. McCully, C. C. Morrison, Joseph Myers, Hayes Farish, Emory Ross, W. A. Shullenberger, T. T. Swearingen, J. Clyde Wheeler, Doyle Zaring, and Mesdames George Walker Buckner, Jr., James T. Ferguson, C. E. Hamilton, C. H. Hamilton, and J. D. Wyker.

For a discussion of the Columbus meeting, see pages 6, 24, 25.

The Mission of the Church in U. S. A.

The task of evangelizing America is not even half completed, for in the 50 per cent of the population we number as church members we have the "cream," the part of our population that is easiest to reach. It will be a far more difficult task to reach the second half of the population for Christ than it was the first half. Part of this difficulty is due to the fact that so many of the unchurched people are economically, culturally, socially and educationally underprivileged. Their whole tone of life must be lifted as a part of the evangelizing process.

This means that the man who is simply an "evangelist" can never reach for Christ and the church the other half of our population. The home missionary must still precede as he had to precede in pioneer America.

With only 39 per cent of our 72 million church members really active, there is need to give far more attention than we have been giving to the qualitative character of the church enterprise in America. Local churches must be made more effective units so that the percentage of loss and indifference is decreased. The quality of ministerial leadership must be raised. Lay leadership must become more effective.

—WILLARD M. WICKIZER.

THE "Sunshine Line" IS PREFERRED FOR IT'S APPROPRIATENESS!

The friendly, warm and meaningful sentiments of "Sunshine Line" greeting cards, the elegance of their beautiful designs, the inspiration of their well-chosen Scripture texts, their manifest quality, make them the favorite among Christian people.

New Creations in Box Assortments

Fourteen superb 10c and 15c folders for only $1.00. Get-Well, Birthday, Sympathy, Baby, and Friendship folders in the All-Occasion box.

Order from your church publishing house or religious supply deale

No. 56	All-Occasion folders with Scripture texts,	$1.00
No. 560	All-Occasion folders without Scripture texts,	1.00
No. 76	Birthday folders with Scripture texts,	1.00
No. 760	Birthday folders without Scripture texts,	1.00

WARNER PRESS PRODUCTS

To be sure it is the right card, send a "Sunshine Line" greeting

WORLD CALL Index for 1945
Free upon request
Write
WORLD CALL
222 S. Downey Ave.,
Indianapolis 7, Indiana

Two Festivals of Freedom—Passover and Easter

By WILLIAM C. KERNAN*

EVERY year the Festival of Passover and the Feast of Easter come at approximately the same time. In both we discern God's will and purpose manifested in power to redeem and set free. It is impossible to appreciate the full meaning of Christ's resurrection apart from understanding what went before it in the history of Israel.

First and greatest of all Festivals in the Jewish calendar is Passover. In the history of Israel there was one period that has never been forgotten—a period of glorious deliverance, not by the power of man, but by the mighty hand of God. It was the history of that fateful night when God, in accordance with his promise to Moses, passed over the houses of the enslaved Israelites, saving their sons, and smiting the first-born of their oppressors, the Egyptians—the night, when in their haste to leave Egypt, the people did not have time to leaven their bread, and baked it unleavened—the night when Moses led Israel out of the long bondage in Egypt and the trek to the promised land began.

Israel remembers this—and more. For Israel knows that God redeems the oppressed everywhere and strikes the fetters from those who are bound. God is the champion of the poor. He is the God of righteousness, before whom no evil shall stand, and he demands righteousness of all who worship him. His work is the deliverance of man from moral and spiritual bondage. Passover has become not only a remembrance of Israel's deliverance from Egypt, but a promise of man's deliverance from unrighteousness. It is a Festival of Freedom.

Jesus was eating the Passover with his disciples when he instituted the Lord's Supper. It was night and God was moving in the earth—about to manifest his power and glory again—and this time over the last great enemy—death. The world would wait three days, and then it would come—the victory of Christ over death and the deliverance of man, through him, from bondage to it.

We err indeed when we suppose that Easter signifies only the victory of our Lord over death. It signifies our victory, too, through him, over death beyond the grave and, what is very important, over death in this mortal life. Death is more than the dissolution of the body. For death walks the earth in the bodies of the living. There is a living death—and millions the world over know it. It is the bondage of the soul to the primitive passions which some exalt in the belief that men, controlled by the passions and lusts, experience life. They don't. They experience death. Is there life in the jealousy which feeds Othello's passion, in the ambition which consumes Macbeth? Is there life in the hatred of the Nazi which first destroyed the Jews and now destroys all Germany? This is death, born of enslavement to the lusts of the flesh, which destroyed men yesterday, and destroys them today and tomorrow, which always honors Satan, never God. Death from which men must be delivered, not only beyond the grave, but now, here on this earth. Easter is the Feast of Freedom.

*Director, Christian Institute for American Democracy, New York, N. Y.

To develop a vital program of Christian education, and to enlist a strong corps of workers, give your church a setting in a live community in a nation growing in world importance, in an international order that challenges every spiritual resource mankind can muster, and in a universe with a gradually unfolding divine purpose. —DR. ERNEST J. CHASE.

Our purpose must be firm, whether it be through our missionaries or political or trade representatives, to establish a world kingdom in which men may have confidence in each other because they have faith in a common God.

—RALPH W. GWINN, Congressman.

Two New Books

to help you penetrate the future in Christian world affairs

THE UNITED STATES MOVES ACROSS THE PACIFIC

By Kenneth Scott Latourette. The distinguished author of *A History of the Expansion of Christianity* has turned his attention and great learning on one of the most significant regions to the future of world peace. From careful observation and analysis he makes the following conclusions relevant to the book:

The U. S. is more deeply committed in the Orient than it ever was in Europe or South America.

Our occupation of Japan is the most thorough reconstruction of a nation ever attempted in history.

It will be at least 50 years before China can become dominant in Asia, and our influence must be strong until then.

There will be no stable peace until our former enemies participate in world government.

Here are facts, authoritative opinion and sound prognostication to guide the student of Oriental affairs, missionary or laymen. $2.00

RELIGION IN RUSSIA

By Robert Pierce Casey. Here is one of the first clear pictures to be had of the role of religion in Russia, past, present and future. Dr. Casey, long a careful observer and student of the rapidly shifting trend of religion under the Tzars and the Soviets, has put Christendom in his debt for this thorough-going survey of its whole colorful recent history.

W. L. White, author of *Report on the Russians,* says of the book, "It is seldom that any writer brings to so controversial a subject Professor Casey's deep sense of fairness. It should, for some time to come, be definitive in its field and is a highly readable contribution to a most important topic." $2.00

Again Available

MISSIONARY DOCTOR

By Mary Floyd Cushman. "A simple, unpretentious, warmhearted narrative." *Book-of-the-Month Club News.* Illustrated. $2.75

At Your Bookseller

HARPER & BROTHERS

"We're Happy To Be Here"

OUR journey that began at New York on October 16 ended here at Bolenge on December 29. What a thrill it was to come around the bend of the mighty Congo River and see Bolenge station beautifully situated on a sloping hill overlooking the water! Our boat whistled and folks began coming from all directions to meet the new missionaries. As our boat touched the shore the crowd sang a hymn, and then every face welcomed us with a smile. The missionaries on the shore and the native pastor came aboard to greet us and welcome us to Bolenge. The spirit of real Christian fellowship was felt by everyone present.

Now we are settled in a house of our own with mostly borrowed furniture. Our pieces shipped from America have not arrived and many pieces will have to be made here in the carpenter shop. But we are settled and happy, and everyone has tried to help us to take up the normal family life again.

It might be interesting to you to know that we have been on three continents during our journey. First, we set foot on Europe at Naples, Italy, where we saw sunken ships and rows of destroyed buildings, as evidence of war's destruction. Our second continent was Asia, which we touched during our three wonderful days in Palestine. It was a thrill to see Jacob's well, Mt. Tabor, Mt. Gilboa, Old Jericho, the Sea of Galilee, Jordan River. The Garden of Gethsemane and Garden of the Tomb were beautiful little quiet spots with flowers and ancient looking olive trees. Our New Testament will always mean more to us because we have been privileged to see the land where Jesus lived.

Of course, our third new continent was Africa. We first stepped on its soil at Port Said, where the Suez Canal begins. After two weeks in Cairo where we saw the remarkable work of ancient Egyptian artists and builders—the treasures of King Tut—visited the American Mission—we started up the Nile to the heart of Africa. We spent one entire day and night crossing the desert.

On our Nile journey through Sudan we saw villages that represented the heathen African—naked bodies painted with ashes, spears and charms, ears with a piece of wood eight inches long sticking through them, people who are untouched by Christianity. Our journey of 30 days across Africa helped us to see what a vast continent it is.

We felt a pride in some of the Christian mission work we saw, but we realized that Africa needs a thousand new missionaries before Christ can be given a good chance to win the hearts of her people.

Already Walter has been on a two-week trip out of Bolenge into the back-country, where our small churches and schools are. Travel was by canoe, with ten paddlers, through a swamp. Then we left the canoe and rode on bicycles through dense forest. We slept in mud houses in small villages where we talked over the problems of the work with the native teacher-evangelists. The problems are many since the Christians are so close to pagan life on all sides. We had the pleasure of seeing 47 baptized at a general conference of leaders and their wives, and some of their boys and girls.

Now we must work hard on the native language and get acquainted with the work here, and try to carry our part of the load. The people here are responsive to Christ's new way of life, but they need much guidance and help before they can be strong Christians. That is the big job!

We're happy to be here, ready to go to work.

—WALTER AND SUE CARDWELL.
Bolenge, Belgian Congo.

The war is not over in any real sense until we have found the way to remove the factors and tensions which make possible recurring wars, with their accompaniment of death, suffering and despair for innocent millions.

—ROY G. ROSS.

A Stirring New Book for Christian Readers!

Man Has FOREVER

by B. H. Bruner

A sixty-four-page book on Assurances of Immortality for those in whose homes blue service stars have turned into gold. It offers renewed hope to the bereaved . . . it will help everyone attain a firmer grasp upon eternal realities . . . a book to be read and reread. $1.00

THE CHAPTERS

The Reality of the Unseen: and Immortality . . . an answer on how to meet the difficult life of today.

The Human Heart: and Immortality . . . the fallacy of atheism

Physical Death: and Immortality . . . love triumphs over death

The Empty Tomb: and Immortality . . . Christianity and the church may be crucified, but both will emerge triumphant always.

THE AUTHOR

Dr. Bruner is the pastor of the Hollidays Cove Christian Church, Hollidays Cove, West Virginia. He has written many books about the Christian religion.

The Bethany Press—CHRISTIAN BOARD OF PUBLICATION—St. Louis

LET INTEREST FOLLOW YOUR DOLLAR!

CONSECRATE a portion of your estate to the

Benevolent Ministry of the Church!

THINK OF the POWER OF YOUR MONEY going on for generations turning distress and misery into happiness and security for thousands of dependent children and aged men and women who find shelter through the years in

12 NBA HOMES!

Whether it is cash, security, real estate, or some other form . . .

WRITE THE FOLLOWING INTO YOUR WILL:

"I give and bequeath to THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH, ST. LOUIS, MISSOURI, the sum of $_____." (If intended for any particular Home that fact should be so stated.)

What an opportunity for a Memorial!

INSCRIPTION ON THE STATUE OF LIBERTY

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, the tempest-tossed, to me:
I lift my lamp beside the golden door.

World Call News Room

(*Continued from page* 32.)

passed away on Feb. 10 at the home of her son in St. Louis, Mo. She was 97 years old and is survived by two sons and a daughter.

Mr. and Mrs. Clarence Fuqua and young son, Wendell Eugene, have finally obtained their permit and passport from the Mexican and American governments to live in Mexico. They expected to leave St. John, Kan., about Feb. 23, arriving in Mexico around Mar. 1, by automobile. Their living-link churches are at Independence, Kan., and Waco, Tex.

Home missions workers who attended the January meeting of trustees of the United Society were: President P. C. Washington and Dean W. O. Gill of Jarvis Christian College, President John Long of Southern Christian Institute, President S. S. Myers of the National Christian Missionary Convention, C. L. Parks and Emmett Dickson of the national Negro staff, and Clyde H. Evans, field supervisor of the French-Acadian Mission in Louisiana.

The first meeting of the Central Committee of the new National Laymen's League was held in St. Louis, Mo., Mar. 27. W. F. O'Connor, Seattle, is chairman. Other members of the committee are: A. C. Ragsdale, Columbia, Mo.; H. B. Holloway, Indianapolis; C. D. Pantle, St. Louis, and Harry Hines, Dallas.

Hugh T. Brown, a brother of Miss Genevieve Brown of the United Society staff, died Feb. 27 at Miles City, Mont. He was the third of 13 brothers and sisters to pass on.

O. J. Goulter cabled that he was sailing from Shanghai on Mar. 7 and would arrive at a Gulf port.

Miss Ronnie Leigh Reed was born in St. Louis, Feb. 15, to Mr. and Mrs. Ronald R. Reed. Her father is national director of intermediate work.

Miss Elma Irelan left Mexico in January after 40 years' service. During all this time she was living-link of the Parsons, Kan., church. She will be retired June 30.

Mrs. Eugene A. White, Tacoma, Wash., has been chosen a trustee of the United Society, succeeding Mrs. Ralph L. Love, Bloomington, Ind.

J. Edwin Carothers, missionary under appointment to China and now on the staff of the Alpine Presbyterian Mission, Alpine, Tenn., sailed from New Orleans, on the SS. "Zona Gale," Feb. 9 with a load of live stock for Yugoslavia. He expects to be away six or eight weeks. The trip is a part of the program of the Brethren Service Committee in cooperation with UNRRA to restock devastated areas of Europe with farm animals.

Miss Pauline Starn was commissioned a missionary to China in Graham Chapel of Missions Building on Mar. 6. She expects to sail in the early summer.

Since 1939, E. J. Ronsheim, Anderson, Ind., has gathered books and clothing for the "Jot 'Em Down" store at Hazel Green, Ky. He estimated that he collected 12 tons of used clothing from which the Academy has realized or will realize $20,000. Because of a back injury, he has had to give up this volunteer labor of love.

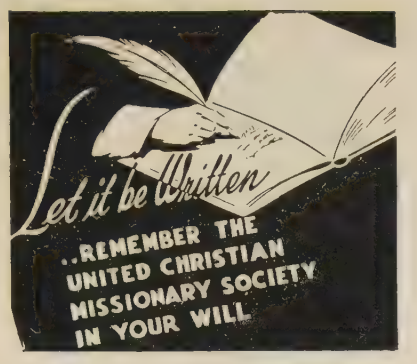
On Sept. 1, C. A. Burch will begin teaching full-time at Texas Christian University, Ft. Worth. Mr. and Mrs. Burch will be on extended leave of absence from the United Society. They served for many years as missionaries to China.

Miss Wenona Wilkinson of China and Miss Ruth Musgrave of the Congo were at Missions Building for the March meeting of the trustees of the United Society.

DO YOU NEED MORE MONEY FOR YOUR GROUP TREASURY?

Here's a plan to keep a constant flow of funds into your treasury. It's so interesting that all your workers will enjoy helping. Has been used successfully by more than 4000 church groups to raise money for church needs. There's no obligation — write for details today!

SMILING SCOT, Dept. OC-4
5 E. Long St., Columbus 16, Ohio



CLERICAL PULPIT ROBES
Choir Gowns in All Styles
CASSOCKS
SURPLICES—STOLES
CHURCH HANGINGS
ALTAR LINENS
CLERICAL SUITS—CLOAKS
Rabats—Rabat Vests—Collars—Shirts
Inquiries Invited
O. M. ALMY & SON, INC.
562 Fifth Avenue, New York 19, N. Y.

CHURCH BULLETINS
For special days and general use. Lithographed on good stock suitable for mimeographing. Catalog and samples free upon request.
ECCLESIASTICAL ART PRESS
Louisville 12, Ky.

Alcohol, Science and Society

By SEWARD HILTNER*

ALCOHOL, Science and Society is now the best single volume available to the general reader on the problems of alcohol.[1] Since its formation in 1943, the Summer Session of the Yale studies on alcohol, which has come to be known popularly as the Yale School of Alcohol Studies, has made a notable impression upon churchmen and others throughout the nation. More than 150 church leaders have attended its sessions, representing nearly every major denomination.

Writes Howard W. Haggard, director of the Yale department which sponsors the school, "The problem of alcoholism has medical, social, legal, educational and religious factors. But each is no more than a factor. The problem is the sum of its factors integrated in their proper relations." It has been the aim of the editors of this book to set before the reader all of the factors now known to be important to an understanding of the problems of alcohol. The writing is at such a level that it is understandable to any intelligent layman; where scientific terms are used, they are carefully described.

The discussion of each major aspect of the alcohol problem is by an outstanding authority in that particular field. The physiological aspects of alcohol, for instance, are discussed by Howard W. Haggard, Norman Jolliffe, and Leon A. Greenberg. The sociological factors are considered by Selden D. Bacon, Donald Horton, John Dollard and Anne Roe. The psychological components are the concern of Carney Landis, E. M. Jellinek and Ralph S. Banay. The religious aspects are handled by Roland H. Bainton, Francis W. McPeek, and Otis R. Rice. Economics is discussed by Benson Y. Landis; legal aspects by Edward G. Baird and Edward B. Dunford; therapy by Robert Fleming; social case work by Sybil M. Baker; propaganda analysis by Dwight Anderson; and Alcoholics Anonymous by the founder of that group.

No major aspect of the alcohol problem is excluded from the discussion. There are nearly 750,000 chronic alcoholics at the present time in the United States, and nearly three million "inebriates"—excessive and compulsive drinkers. But even this is not all of the problem. In the words of E. M. Jellinek, the school's director, "We are investigating not merely inebriety, but that complex of which inebriety is an aspect." The Yale study, and this book, reach out to an understanding of the place of alcohol in society, as well as its actions in the body and on the individual emotions. The problem centers around the alcoholic and the inebriate, but it is not confined to them.

Some one has said facetiously but with an element of truth that people are divided between those who believe there is no alcohol problem and those convinced that they know every detail of the answer to the problem. Neither group will receive much encouragement from this book. Alcohol is a problem, a social problem of major proportions, and this book indicates in precisely what ways and to what extent that is a fact. While the volume does not recommend solutions since its function is to present the problems and lay bare the facts, it does make clear that there can be no single approach to solution—that the problems can be solved only if approached with knowledge of their actual complexity.

While *Alcohol, Science and Society* does not tell how to solve the problems of alcohol, it is indispensable background reading for any chairman, clergyman or layman, who wants to make a contribution toward solving those problems.

*Executive Secretary, Commission on Religion and Health, Federal Council of the Churches of Christ in America.

[1] *Alcohol, Science and Society*, Twenty-nine lectures with discussions as given at the Yale Summer School of Alcohol Studies, New Haven, Quarterly Journal of Studies on Alcohol, 1945, $5.00.

GIFT FOR A BOY

Like any American child, this Korean boy enjoys gifts—at Easter or any other time. And like all children he probably places more value on his little toy than he does on the more precious things of life. Parents usually see that their kiddies are given food and shelter, education and religious training.

The American Mission to Lepers, through cooperation with 25 mission boards including the U. C. M. S., does for many children what their parents can't do because they are victims of leprosy. This little fellow and hundreds of other boys and girls have been saved from a life of misery.

Their parents, too, are being cared for—given home life and medical care and, best of all, are being led into the eternal truths of the Christian message, into fellowship with the Christ.

You, at this Easter season, can help these sufferers find a newness of life by filling out the coupon below.

AMERICAN MISSION TO LEPERS, INCORPORATED
File 25A, 156 Fifth Avenue, New York 10, N. Y.

Gentlemen: I am happy to make an offering to aid people with leprosy.
*Enclosed find $*_____
Name _____
Address _____

Building the World Church at the Home Base*

TWENTY-FIVE years ago, H. G. Wells said that "civilization is a race between education and catastrophe." Education lost that race, the catastrophe of World War II came upon us, and the end is not yet. What of tomorrow? Now, it is a race against *annihilation*. What can be pitted against the possibility? Shall we say religious education? My answer is "No" if one is thinking in terms of religious education as it has been. "Yes" if religious education accepts the full implication of the modern ecumenical movement toward Christian unity.

It is later than most people think—later in the calendar of humanity. We must achieve, and quickly. Some unity that will hold the world together or it will disintegrate through atomic fission. Political schemes for world government, no matter how perfectly drawn, break down unless there is an inner, compelling will to peace and order.

In the first centuries of the Christian Era, the church was such an integrating force. In our century the church does not and cannot hold the world together, for it has no unity itself. It cannot hold its own members together. The concept of a world church is at best a vague ideal. The majority of Christians accept as inevitable the divided state of the church. That was heresy to the early Christians. They believed in the concrete living reality of the one church, not in the sense of a rigid uniformity or legalistic entity, but a unity in which there was great diversity of organization, work and worship.

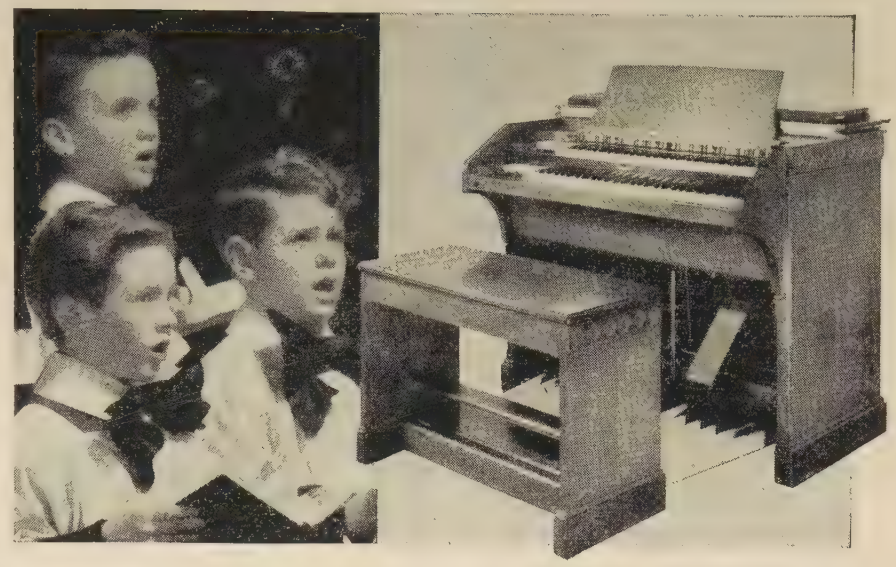
The task of leaders in the church is to build anew this unity. The latest, but not necessarily the final, expression of the ecumenical movement is the "World Council of Churches" which now embraces 91 branches of the church in 32 countries. Here is a very concrete and tangible matter where one can take hold. At the present time probably not more than one out of a thousand church members has an intelligent idea of what the World Council is and what it does. Not more than one out of 10,000 give it active support. Yet, Christian leaders have called it the greatest movement within the church in centuries. The church in Europe, which has been through the fires of persecution and death, calls it an absolute *necessity* if the church is to live.

Someone has said that if Wendell Willkie were writing his book today, he would call it "One World or No World." I dare to assert that a better title would be "One Church or No World."

*Address by Paul G. Macy, Chicago, Director of Ecumenical Education, International Council of Religious Education, Director of Midwest Region, World Council of Churches, at the Leadership Section, annual meeting of the International Council, February 10-16, 1946, at Columbus, Ohio.

FIRST CHOICE!

Since its introduction, more churches have chosen the Hammond Organ than all other comparable instruments combined



Every day, more and more fine churches select the Hammond Organ, usually after thorough investigation of all suitable instruments. Well over six thousand of these churches, including many that could easily afford any instrument they want, are today using the Hammond Organ.

Perhaps *your* church, too, should investigate . . . should learn why so many thousands of fine churches have decided that the Hammond Organ brings them more beautiful church tones and a far greater number of available tones.

Today, the new Hammond Organ is an even finer organ than ever before, with greatly increased richness and beauty of tone. Too, it offers your church many other exclusive advantages:

A complete organ at low cost—The two manuals and pedal keyboard of the Hammond Organ make available every musical combination desired—completeness at low cost unmatched by any comparable instrument.

Cathedral quality—In even the smallest churches the Hammond Organ can have the rich, ringing beauty usually associated with a massive cathedral. Where natural reverberation is lacking it can be provided by the self-contained "reverberation control," an exclusive Hammond feature.

Easy installation—No structural changes, no special architectural provisions necessary. Installation adds practically nothing to the cost of the Hammond Organ. Easily movable whenever necessary.

Negligible maintenance cost—The Hammond Organ never requires tuning, is always ready to play in any weather. Service failures are practically eliminated . . . maintenance and operating costs negligible.

Hear the new Hammond Organ now at your dealer's.

Hammond Instrument Co.
2920 N. Western Ave., Chicago 18, Ill.

Gentlemen: Please send me full information on the new Hammond Organ, including fund-raising plans, a partial list of churches owning Hammond Organs, and my dealer's name.

Name _____

Street _____

City _____ State _____

HAMMOND ORGAN

MORE THAN 6000 CHURCHES NOW USE THE TWO-MANUAL HAMMOND ORGAN

PULPIT AND CHOIR
GOWNS
THE BEST OF THEIR KIND
WRITE FOR CATALOG
WORKMANSHIP AND PERFECT FIT UNSURPASSED
BENTLEY & SIMON
ESTABLISHED 1912
7 W. 36 ST. NEW YORK 18, N.Y.

Free MOTION PICTURES
REGULARLY EACH MONTH (OR WEEK)
A week-night presentation is suggested, or by eliminating some of the special features, it is adaptable as a Sunday night service.
Start the program early (perhaps 6:45) with the National Anthem film or America.
Follow this with a couple of short subjects. These may be selected from the many free rental films available (travel, foreign lands, scientific, entertainment type).
Additional special features for the evening are gladly suggested upon request.
Next perhaps relax your audience by having them join in singing "Home on the Range" and similar songs as they are shown upon the screen.
Then go into the more serious side of the evening by continuing this musical portion of the program with a couple of film Hymnologs. Follow by a Story from the Bible motion picture, or one portrayed in twentieth-century life giving a real Christian message.
Close the evening with some such challenging hymn-film as "Just as I Am" or "Softly and Tenderly" and perhaps conclude with "God Be With You 'til We Meet Again."
A receptical placed near the entrance should be all of the suggestion necessary to obtain sufficient contributions to more than pay for the expenses of the evening. Or you may prefer to just underwrite this audio-visual program in your regular church budget.
Missionary Outlook—You will find this type of program appealing to your own members. In addition it is especially effective in attracting, and perhaps spiritually awakening those "OUTSIDE of the church" . . . which should be the aim of every born-again Christian, church official and evangelistic-minded minister.
RELIGIOUS FILMS
The Talking Motion Picture is the only known medium possessing a five-fold (eye, ear, mind, heart and will) appeal. It is now just commencing to be wonderfully used as an instrument in God's hands.
ATTENDANCE
"I see in your church convention," said the old farmer, "that you discuss the subject of how to get people to attend church. I have never yet heard a single address at a farmers convention on how to get cattle to come to the rack. We spend our time discussing the best kind of feeds."
—N. C. Christian Advocate.
ARE YOU taking full advantage of this new and better method of spreading the Gospel?
Write for
☐ Further details regarding cost a program as described above.
☐ Audio-visual Equipment Information on (Item)....
☐ Your name placed on our mailing list to receive timely information, titles and descriptions of the best religious films as released.
New PRODUCERS—☐ Details gladly furnished.
SELECTED FILMS
124 North Bright Avenue ✦ Whittier, California ✦ Dept. 3

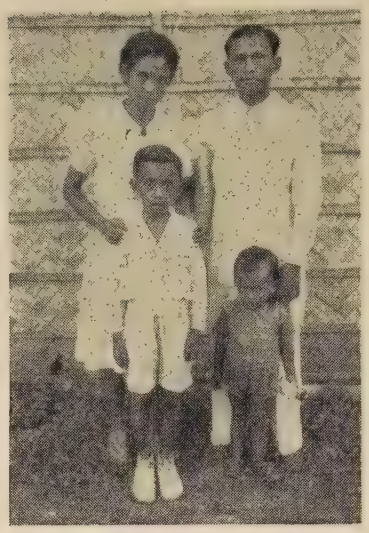
Spirit of Consecration

MR. AND MRS. JUAN SANTOS are in charge of the Christian Training School in Laoag, Ilocos Norte, Philippines. Mr. Santos is also minister of the Christian Church in Laoag, and executive secretary of the Churches of Christ (Disciples) of the Philippines. He is a graduate of the University of the Philippines, and Mrs. Santos is a graduate of Union Theological Seminary, Manila. They are capable and faithful to the service of Christ and his church in the Philippines.

They mailed a Christmas message to their friends, excerpts of which are reprinted here for other friends among WORLD CALL readers:

"We have just passed through one of the darkest nights in human history. The greatest and most savage war of all mankind has at last come to an end. This Christmas season is the happiest in all Christendom after four years of suffering, fear and anxiety. And yet we enter these glorious days faced with many perplexing and challenging problems as we endeavor to rebuild this wartorn world amidst the ruins of destruction. Men's resources are low not only materially but also morally and spiritually. This presents a great challenge to the Christian church. The gospel of Christ has no greater opportunity than these days of reconstruction and rehabilitation, for we will not only rebuild materially, but we will also renew spiritual foundations which were torn down by moral disintegration caused by the vicious impact of the war.

"The time is here for the church to consider anew its solemn obligation to those who have not as yet heard the new birth in Christ Jesus. While we as Christians will support all human efforts, such as the United Nations Organization and all other movements designated to save the world from future anarchy, we still believe (and it must be proclaimed with increasing clarity and insistence) that the ultimate solution and hope for



Mr. and Mrs. Juan Santos and sons

a just and lasting peace can be found only in the spiritual regeneration of mankind. It is Christ alone who can change the hearts of men; it is Christ alone who can redeem and recreate a bruised and broken world.

"Evangelization of the whole world, therefore, must become the primary objective in the program of the church to which all Christians must rally. The church must give heed anew to its original marching orders received from its Supreme Commander, its divine Head: 'Go ye into all the world and preach the gospel to every creature.' . . .

"This is really a great time to be alive. All Christians should, in the spirit of consecration, renew their spiritual life and strength for the great task of kingdom building and dedicate their lives anew for the service of Christ. . ."

Said at ICRE Meeting

The fundamental teachings of religion must be at the base of that essential harmony and mutual respect between men of all walks of life and of all creeds and faiths and races. Under these teachings there can be no "wrong side of the tracks" in our cities. . . . We cannot point with pride to our churches and close our eyes to our slums . . . we cannot be smugly content with Sunday and church schools of all faiths, filled with one half of our communities' children, and ignore the other half of our children who are not receiving any religious training or education whatsoever.

—HAROLD E. STASSEN.

If you want to change a whole civilization overnight—start with the children. If you want to plant a conviction indelibly into a society, plant it in the hearts of children.

—DR. PAUL CALVIN PAYNE.

Any evangelism which does not magnify the church is doomed to ultimate failure.

—OLIVER DEW. CUMMINGS.

SALVATION ARMY
Guaranteed ANNUITIES
Make You a PARTNER
IN SERVING HUMANITY
TWO VALUES FOR ONE
● Assured Income for Life
● Joy in Helping Others
Both yours through Salvation Army Annuities
Learn how you may receive a guaranteed life income that is safe, dependable and regular. Income tax deduction. Rates 2½% to 7% depending on age. Write for FREE Booklet, giving age. Annuity Dept.
THE SALVATION ARMY 130 WEST 14th ST. NEW YORK 11, N. Y.

Book Chat

(*Continued from page* 19.)

read a definition of preaching "As focusing on an area of human experience and bringing to that experience the helpful and saving resources of the Christian faith." Gilkey certainly helps to focus on the experience. Sometimes, we think, he fails to bring the resources of the Christian faith and drops to the level of mere psychological therapeutics.

LESLIE D. WEATHERHEAD of City Temple, London, brings to his preaching a fine balance of human insight and spiritual meaning. He is like Gilkey in his understanding of man and his problems. He can focus on the human problem. In addition he is a theologian and thinker. The great things of the Christian faith are for him the premises of the good life. *The Significance of Silence* is his current book, written with his congregations in mind. The sermons have all the high Weatherhead quality and the beautifully written preface orienting them to the wartime circumstances in which they were first preached adds much to the value of the book.

Books Mentioned on Page 19.

NEW TESTAMENT: Revised Standard Version. New York. Thomas Nelson & Sons. 553 pp. Price $2.00.

CHRIST THE LORD, by John Knox. Chicago. Willett, Clark & Co. 146 pp. Price $1.75.

THE KEEPER OF THE DOOR, by George E. Sweazey. St. Louis. Christian Board of Publication. 190 pp. Price $2.00.

WHEN LIFE GETS HARD, by James Gordon Gilkey. New York. The Macmillan Co. 138 pp. Price $1.50.

THE SIGNIFICANCE OF SILENCE, by Leslie D. Weatherhead. New York-Nashville. Abingdon-Cokesbury. 238 pp. Price $2.00.

Books Received

QUESTIONS AND ANSWERS ABOUT YOU, by Tirzah Anderson and Winnifred Wygal. New York. The Woman's Press. 15 cents.

THE CORE OF AMERICA'S RACE PROBLEM, Edited by Dorothy I. Height. New York. The Woman's Press. 10 cents.

PRAYERS OF THE FREE SPIRIT, Edited by Stephen Hole Fritchman. New York. The Woman's Press. $1.00.

BIBLE CHARACTERS IN CROSS WORD PUZZLES, by Lucile Pettigrew Johnson. Boston. W. A. Wilde Co. $1.00.

MODERN PARABLES FOR YOUNG FOLKS, With Prayers and Scripture, by John Henry Sargent. Boston. W. A. Wilde Co. $1.50.

PELOUBET'S SELECT NOTES FOR 1946, by Wilbur M. Smith. Boston. W. A. Wilde Co. $1.00.

YOUR FAITH AND YOUR NEIGHBOR'S, by Frederick Hall. Boston. W. A. Wilde Co. $1.00.

THE WAY, THE TRUTH, AND THE LIFE, by Glenn Clark. New York. Harper & Brothers. $1.50.

THE AUTOBIOGRAPHY OF WILLIAM ALLEN WHITE. New York. Macmillan Co. $3.75.

PRAYER, THE MIGHTIEST FORCE IN THE WORLD, by Frank C. Laubach. New York. Fleming H. Revell Co. $1.25.

THE IMPROVED FUNERAL MANUAL, by William H. Leach. New York. Fleming H. Revell Co. $1.50.

THE LOGIC OF THE CHRISTIAN FAITH, by Adolph J. Rodenbeck. Harrisburg, Pa. Stackpole Sons. $2.50.

GRANDMOTHER'S HOUSE, And Thirty-One Other Poems, by Otto Arnold Moore. Boston. The Christopher Publishing House. $1.25.

WHY GROW OLD? by Dr. Adele Howland. Boston. The Christopher Publishing House. $2.00.

SOWING THE SEED OF THE GOSPEL IN THE HEARTS OF MEN

WORLD CALL

● The following letter was received from a man in Puerto Rico:

● "For some time I have had a standing order for 100 copies of THE UPPER ROOM (in Spanish), and have been giving a copy to each of my companions where I work. Several weeks ago I made up my mind to discontinue this, because I felt that they did not appreciate the value of that which I found so helpful, and because it entailed the sacrifice of a part of a very limited income.

● "After the letter was written, cancelling the order, I kept thinking of it, and something within me seemed to tell me that I had acted too hastily. I felt a deep sorrow, which one feels when he commences a good work and then gives it up. About this time the shipment of the 100 copies for the next quarter arrived, as my letter had not been received in time to cancel the order for this shipment. My soul experienced great joy and at once I made up my mind to continue the work which I had begun. Please continue to send me the 100 copies forever. The seed of the Gospel has to be sown in the hearts of men."

● Throughout the world, The Upper Room is sowing—and nurturing—the seed of the Gospel in the hearts of men. Give it a chance and it will help you reap a harvest, wherever you may be.

The April-May-June issue is now ready for mailing. Send your order today. English and Spanish editions, 10 or more to one address, 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Envelopes for remailing $1.00 per 100. Order from

The Upper Room

Medical Arts Building Nashville 3, Tennessee

THE GREETING THAT IS *different*

Give this lovely bookmark (1¼ x 6 inches) woven of enduring rayon with all the beauty of rare embroidery—an Easter gift to be used on through the year—mounted on beautiful folder designed to carry your personal message. Timely for Lent and Easter are No. 460—*Not my will but thine be done* and No. 436—*I am the resurrection.* Full line includes *The Good Shepherd, The Lord's Prayer, The 23rd Psalm, Suffer The Little Children,* and many other appropriate subjects. On display at religious bookstores and card shops or order from your publishing house.

15¢ each—$1.50 per doz.

THE *Woven* BOOKMARK GREETING
REG. U. S. PAT. OFF.
Your Own Personal Greeting
MADE ONLY BY
QUALITY WEAVING COMPANY
5561 DEVON STREET, PHILADELPHIA 38, PA.

The French Shoe Pinches—How, where, and why!

By ANTONIA FROENDT*

WHETHER they're wearing spiked wooden heels, open sandals made of bits of matting, or plain wooden sabots, the French feel the "pinch"—the national malaise spares no one, neither rich nor poor, ex-collaborationist or patriot.

Here's how: the food situation is a dismal muddle. Everyone is looking for the "promised land of plenty" where there is lots of butter, milk, fruit, vegetables and meat, but this beautiful country is always just beyond reach. One reason for this is because, as a whole, it doesn't exist. There are places—like Normandy—where dairy products are plentiful, but there is a scarcity of cereals. There is plenty of good bread in Paris, but when I was in Boulogne my friends at the CIMADE headquarters were glad to get some of the plain soda crackers I had received from home. There are local gluts—and empty markets in populous centers. And everywhere the dearth of textiles, soap, paper and shoe leather. I think no Frenchman would mind a pair of real leather shoes no matter how hard they pinched! And over all is the incredible red tape—the "dead hand" of bureaucracy which paralyzes all personal initiative and smothers native ingenuity and resource.

Dr. Albert Finet, the editor of the new French Protestant weekly, *Reforme,* tells how he spent three weeks trying to get a small can of condensed milk as a supplementary ration for his little boy who was convalescing from a severe "flu." In the long run he didn't get the milk because on one of the innumerable blanks, cards, formulas, and what-nots that he had collected, there was a rubber stamp missing. The black market flourishes not just because someone is "on the make," but because it is a kind of dynamic protest against the obstructionism of the rubber stamp brigades. There is only one answer: food, and more food. Clothes, and more clothes. A real avalanche of material aid would, by sheer ponderability, break down the paper barricades which are making a bad situation worse.

It is not only to meet the physical need that material aid is so important. The boost to the morale of a French family that receives a package from abroad is out of all proportion to the actual value of the contents. The French are definitely feeling "low" and the warmth of a friendly gesture means more than any well-mechanized relief action. One of the reasons that the teams of CIMADE, the French Protestant emergency organization, are so popular, is because the members of the staff remember that Mme. X at Enquihen could use just such a remnant of sateen as was turned in to the clothing collection the other day, or that Pastor So-and-So's eldest boy could use those No. 7 shoes that somebody left at headquarters. In other words: they are not just handing out clothes and shoes, but they are keeping an eye out for Mme. X and for the family of Pastor So-and-So.

The recuperation trips to Switzerland, arranged so that a worn-out, under-par French pastor can spend two or even three months in the Swiss mountains, eating good food and resting, while a young French-speaking Swiss candidate takes over his parish, have been a God-send. Just to get out of the miasmic atmosphere of pessimism, distrust, and irritation at home is enough to set a man on his feet again. It is wholesome, too, to get a new perspective on the political, social, and economic problems of France when it is seen as part of the whole Continent, rather than as the all-in-all of the average French point of view. In view of the high hopes placed in the Protestant clergy as the leaders of the future, the stirring plans being made to cope with the problem of France's unchurched millions, this move for the "reconstruction" of the French ministry is sound strategy.

Much can—and indeed, must—be done in the way of renewing the equipment of churches, Sunday schools, training and other educational institutions, and welfare institutions. Unquestionably, French Protestantism suffers from a certain dinginess which contrasts unfavorably with the romantic antiquity of the Roman Catholic churches on the one hand and the aggressively modern Communistic "social centers"—not to say anything at all of the amount of "flash" which cinemas and other (and far worse) entertainments are able to provide. The pastor of one of these rather sad-looking "temples" at Dunquerque said to me that he had half-hoped for a direct hit on his church and parish house because he felt that he would have a better chance of rebuilding his congregation in a clean new hut than in the dilapidated structure which had survived the war, but whose damaged roof

*Written for the Church Committee on Overseas Relief and Reconstruction.

Broadcast Celestial Music
SOUNDMASTER CHIME RECORDS

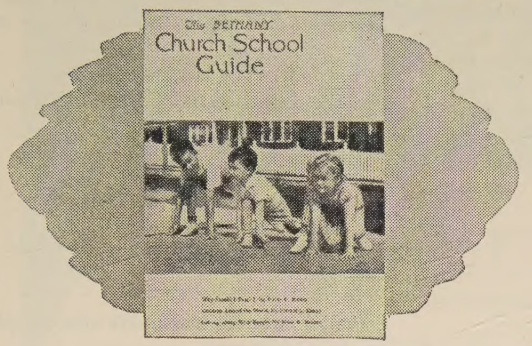
• Chimes • Organ • Chimes and Vibraharp

Enhance the value of your parish and interest in your services by broadcasting Soundmaster Recordings from your belfry. Made by outstanding interpreters of favorite sacred music, their rich, mellow, well-rounded tonal qualities are unsurpassed. Especially suitable for EASTER and other church special days. No gift could be more acceptable. If you need sound equipment, we will suggest sources of supply.

WRITE FOR LIST OF
SOUNDMASTER RECORDS

Morrison Recording Laboratories
Dept. 30 AURORA, ILL.

Now Available!



—Ray Pence

48 Pages Every Month

PRICES

Single Yearly Subscription, $1.50; 3 or more copies to one address, 35 cents each per quarter.

A Bigger and Better

BETHANY CHURCH SCHOOL GUIDE

With wartime restrictions disappearing your brotherhood publishing house is able to bring you an improved 48-page Church School Guide . . . filled with stirring articles and fine illustrations . . . written to help supervisors and teachers in every department . . . planned to increase attendance through more stimulating lessons.

NEW FEATURES COMING

"Programs for Churches with Combined Departments," regular helps for teachers using the "Bethany Primary and Junior Graded Lessons," a Visual Aids page, "Worship Programs for Intermediates," a department on "The Christian Home"; also, "First Steps in Family Life Education."

The Bethany Press—Christian Board of Publication—St. Louis 3, Mo.

had let in the rain so that mildew and peeling paint and wallpaper added to the general air of desolation all around. Said he: "When people have been living in ruins all week, it is understandable if they are not over-eager to come to a place like this," pointing to puddles which had collected on the floor despite the tar paper covering over the bomb-hole in the roof. It may be true that the French do not like innovations, but a bright, sunny room, clean and sweet-smelling, would appeal to anyone after coping at home with blocked-up windows, leaking eaves, an uncertain water supply, little fuel, and not too good lighting.

And sympathy and understanding, expressed in deed as well as word, never hurt anybody! We can show that understanding best right now by realizing the urgency of the tuberculosis problem in France, the utter fatigue of the older men and women who have been carrying the load while the able-bodied were deportees or prisoners in Germany, the bewilderment and discouragement of the returning thousands who had preserved in their hearts the dream of their homes as an earthly paradise and who come back to find those homes gone.

Worldwide Bible Fellowship Formed

THE Board of Managers of the American Bible Society announced on March 9 that local committees to foster its work are to be formed in churches and communities throughout the world. The idea for such committees, to be known as the American Bible Society Committee, came as an outgrowth of the unprecedented interest in Bible reading that has swept this country, largely as a result of the second Bible Reading program, from Thanksgiving to Christmas last year, which was conducted by the Bible Society. Nineteen other countries participated in the reading program.

Dr. J. Chapman Bradley, a secretary of the American Bible Society, reported a plan for increasing Bible reading on a worldwide scale received from former Chaplain Henry O. Theiss, now in this country following months of service abroad where he has seen firsthand results of Bible reading among servicemen. Chaplain Theiss's plan, together with one originated by Dr. Bradley and implemented by the Society's district and field secretaries, has resulted in the program for the formation of the American Bible Society Committees.

This program is the logical answer to the many inquiries received from pastors who have asked for concrete suggestions to promote Bible reading. A special leaflet, just off the press, "The American Bible Society Committee," is now available to anyone interested in this project. The pastor may wish to work through a committee which he has appointed and which will be under his direction. However, the committee is not limited to the church and may begin with the work of an interested individual or can be developed as a community project.

Various plans are suggested, urging the daily reading of the Bible, new and effective means of distributing the Scriptures and plans for helping to spread information on the Society's program of furnishing Scriptures to all men in the language needed.

Many signs point to an increasing recognition of the need for the Bible at the center of life. Interested laymen who have come to know and believe in the Bible can do much to further its use. Local committees will be developed by the eighteen district, division and field offices of the American Bible Society, and by cooperating state and city Bible Societies in this country and the foreign agencies of the American Bible Society abroad.

—AMERICAN BIBLE SOCIETY.

Park Avenue Christian Church

Welcomes every Disciple of Christ to New York City. Visit the Disciples' Center, open daily 9:00-5:00, and attend services.

PARK AVE., at 85th ST.
New York 28, N. Y.
Telephone: Butterfield 8-3246
Ira W. Langston, *Pastor*

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1945, to January 31, 1946, Compared with July 1, 1944, to January 31, 1945.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1944-45	1945-46	1944-45	1945-46
Churches	$323,906.64	$357,229.90	$38,746.31	$68,194.35
Bible Schools	104,542.50	115,814.73	5,074.63	7,748.10
Christian Endeavor Societies	2,665.03	1,890.77	373.49	644.03
Women's Missionary Societies	131,795.29	128,843.47	2,845.94	3,712.87
Councils	157,004.64	167,961.34	3,098.71	11,241.30
Young Matrons' Missionary Societies	5,057.98	4,934.70	103.50	28.50
Guilds	16,591.00	17,443.77	191.50	359.30
Circles	1,617.79	1,753.49	65.00	153.19
Triangles	871.23	779.81	92.00	----
Children's Missionary Organizations	999.14	936.00	104.44	180.24
Unified Youth Groups	3,524.66	6,810.63	968.65	1,295.67
Unified Children's Groups	47.54	299.12	43.48	70.08
Individuals	18,105.27	14,831.08	15,603.28	38,167.37
Grand Totals	$766,728.71	$819,528.81	$67,310.93	$131,795.20
Missionary Organizations Totals	$317,509.27	$329,762.33	$7,513.22	$17,041.35

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$52,800.10.

MONEY for your TREASURY
Our NO INVESTMENT PROJECTS offer quick profits for your organization. Sell quality VANILLA, SHAMPOO and other items. Write today for particulars.
SAMPLE FREE TO OFFICIAL
Norwalk Cosmetic Co. — Norwalk, Ohio

In The Beginning God-
a neat scientific and historical booklet of God on the Creation and the Bible by L. J. Hulse, a high school instructor for 30 years. The purpose is to show the agreement of the Bible with science and history.
Price 35 cents post paid.
L. J. HULSE, Box 322, Auburn, Ala.

Choir & Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1148 South 4th St., Greenville, Ill.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 109 years of service to the church and clergy 1946
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

HEADQUARTERS

for **CHOIR GOWNS**
PULPIT ROBES
Vestments · Hangings · Stoles
Embroideries, Etc.
NEW CATALOG on Request
NATIONAL CHURCH GOODS SUPPLY CO.
Division of
NATIONAL ACADEMIC CAP & GOWN CO
1121-23 ARCH ST. PHILADELPHIA 7 PA.

Royal Welcome

WE ARE having a wonderful fellowship with the Churches of Christ in Australia. The first Sunday Mr. Reynolds preached in North Sydney and we spent the day with Mr. Paternoster. Wednesday night the Reynolds family went to Marrickville where he spoke and they had late tea (so late they almost missed the last ferry), and I spoke to the young people in North Sydney. Friday afternoon the ladies attended a ladies' meeting of all the Christian churches in this area. Saturday afternoon, one of the laymen, P. C. Williams, used his car (and rationed gas) and took us on a lovely 25-mile trip up the coast to Palm Beach. Saturday night I went on a hike with the young people of this area and spoke to them at their campfire. Sunday we had an hour's ride out to Auburn where Mr. Reynolds spoke; after dinner we came back to Mosman for tea at the pastor's home, I preached in the Mosman church at the evening service, and then we had more tea in another home. One evening we were invited out by two ladies in Chatswood who gave us a lovely dinner. That is what I mean when I say that these folk in Australia gave us a royal welcome.

"Australia is quite different from the other continents in its bird and animal life, and its trees and flowers. That makes it a very interesting place to visit and we feel that we are getting quite an education.

"The Australians are quite English in their ways of doing. They have tea at the least provocation, wear English clothes, drive on the left side of the street, call things by English names, and use the English system of money. In spite of all this, they seem more American than English in their ways of thinking and doing."

—WILLIAM D. HALL.

PLAN NOW to spend this summer's vacation with some of America's Greatest Theological Teachers.
WINONA LAKE SCHOOL OF THEOLOGY, Winona Lake, Indiana
Approved for Training of Veterans under G. I. Bill
For Ministers, Teachers, Missionaries, Sunday School Workers, Laymen.
16 States, Several Foreign Countries, 23 Churches in 1945 Session.
INTERDENOMINATIONAL - THOROUGH - EVANGELICAL
1946 Session: 2 Semesters, June 27—August 1
For Prospectus send to the President, Dr. J. A. Huffman, Winona Lake, Ind.
35 Rooms
Special
Rates

Last Column

Congo Prayers

Congolese women are praying women. A writer in the CONGO NEWS LETTER asked the women of her Sunday school to write out some of their prayers; and here is one offered upon waking in the morning:

"Our Lord God, we thank Thee
For keeping us safely throughout the night.
We were asleep like the dead.
We knew nothing.
But in Thy love we awoke
With renewed health and strength.
We want You to go out with us
And keep us in daytime as at night.
Amen."

Congo mothers teach this evening prayer to their children:

"My eyes I am going to close.
God, You are the soldier (guard) in my heart.
Take away sorrow, fear and evil.
The angels will obey You, O God,
Safely keep through the night.
Amen."

A Vision and a Task

A Vision's a grand and glorious thing,
An enchanted and mystical view,
For it paints a bright scene of the joys it will bring
In a glowing and brilliant hue.
A Task is a joy, for it's something to do,
It's a discipline, stern yet refined;
It's the thing that builds character noble and true
Through achievement of muscle and mind.
But a taskless vision is a dream that is vain,
And a visionless task is a grind;
And the hope of the world is the soft, sweet refrain
Of a task and a vision combined.

—WILFRED P. HARMAN.

True Freedom

True freedom is not a gift which one may give to another or any nation may confer upon its citizens. Freedom in individual, community, and world life is attained like freedom at the piano keyboard. It involves the discipline necessary to reading the master score and to skillful interpretation of that score.

—DR. R. W. ALBRIGHT.

Chatterbox

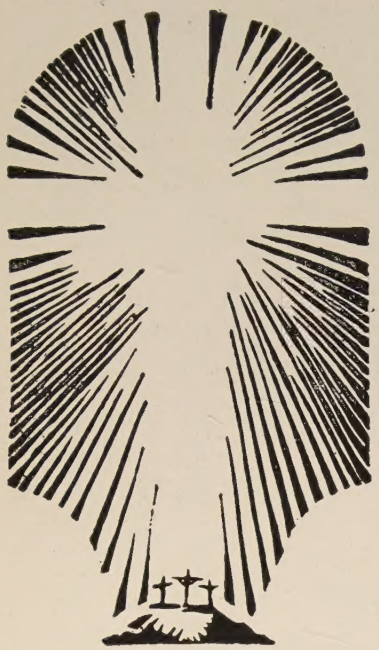
A parrot was left alone with a dog and kept saying, "Bow-wow. Bow-wow. There's a good dog. There's a good dog."

Completely ignored, Polly got bolder, hopped down on the table, and repeated its remarks. The dog took no notice until, still bolder, Polly hopped on to the floor, where it was immediately grabbed by the terrier and eventually returned to its perch minus feathers.

"I know what's the matter with me," the parrot squawked. "I talk too much."

Your Gifts go to Worthy Servants of Christ in 46 States and 3 Provinces of Canada ....

PENSION FUND OF DISCIPLES OF CHRIST
800 TEST BUILDING
INDIANAPOLIS 4.....INDIANA



BUILDING FOR CHRIST IN AMERICA

Easter—1946

Here's what your Easter offering will do toward building a new and better America for Christ:

It will see to it that the aged ministers and missionaries are cared for.

It will help to build churches in country areas.

It will provide the salary for a minister in some home mission area.

It will provide the salary for an evangelist to serve our missionary churches.

It will help to provide an education for boys and girls in home mission schools and colleges.

It will serve in institutes and churches for underprivileged and minority groups.

It will bring help to a large number of rural churches.

It will assist in the planning of programs for more effective church life.

It will advance a program of Christian unity.

Send your offering to any of the cooperating causes,

or to

UNIFIED PROMOTION
Irvington Station, Box 5636
Indianapolis 1, Indiana